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The Christian Century

A Journal of Religion

What Is Coming in the Movies?

An Editorial

Shall It Be State Medicine?

By T. Swann Harding

Saints and Strategists

By Georgia Harkness

The Eastern Church

By Charles Clayton Morrison

'God's Soldier, General William Booth'

A Book Review

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In This Issue

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The CHRISTIAN CENTURY

July 31, 1935

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Calendar of Coming Events

June 18-Aug. 28. Institute of public affairs, University of Denver, Denver, Colo.

July 23-Aug. 10. Westminster choir summer school, East Northfield, Mass.

July 27-Aug. 3. New York youth Christian center, Calvary Baptist church, New York, N. Y.

July 27-Aug. 3. Unitarian meetings "churchmanship week," Boston, Mass.

July 27-Aug. 12. Northfield general conference, East Northfield, Mass.

July 28-Aug. 4. Methodist Bible conference and adult leadership training, Battle Ground, Ind.

July 29-Aug. 2. Annual pastors' conference, Garrett biblical institute, Evanston, Ill.

July 29-Aug. 4. Disciples young people's conference, Bethany Park, Indianapolis.

July 29-Aug. 4. Evangelical Christian education assembly, Oakwood Park, Syracuse, Ind.

July 29-Aug. 4. Pastors' institute, auspices University of Chicago divinity school, Chicago theological seminary and Disciples divinity house.

Aug. 1-10. Summer conference for older people, vacation church school institute, Deering, N. H.

Aug. 2-7. World's Christian Endeavor convention, Budapest, Hungary.

Aug. 2-10. Congregational conferences, Star Island, N. H.

Aug. 3-10. 11th annual young people's interdenominational conference, Stony Brook, L. I., N. Y.

Aug. 3-10. Eleventh annual interdenominational young people's conference, Philadelphia, Pa.

Aug. 4-7. Faith and Order continuation committee, Hindsgaul, Middlefart, Denmark.

Aug. 4-11. Disciples rural church workers' school, Bethany Park, Indianapolis.

Aug. 5-11. Interdenominational summer assembly, Ursinus college, Collegeville, Pa.

Aug. 5-16. Round table conference on "The Function of the Church in Modern Life," University of Denver. (One of the round tables of the Institute of Public Affairs.)

Aug. 5-18. Presbyterian standard training school, Camp Kosciusko, Winona Lake, Ind.

Aug. 7-11. United Presbyterian national young people's convention, Winona Lake, Ind.

Aug. 8-17. Canadian institute on economics and politics, fourth season, Y.M.C.A. park, Lake Couchiching, Ont.

Aug. 10-17. Second annual revelation conference, Philadelphia, Pa.

Aug. 12-18. Evangelical intermediate boys camp conference, Oakwood Park, Syracuse, Ind.

Aug. 12-19. Christian endeavor conference, E. Northfield, Mass.

Aug. 13-23. Summer conference for younger people, vacation church school institute, Deering, N. H.

Aug. 14-25. Bible conference, Winona Lake, Ind.

Aug. 17-24. 24th annual prophetic conference, Stony Brook, L. I., N. Y.

Aug. 17-25. Evangelical Maple Grove campmeeting and school of leadership training, Huntingburg, Ind.

Aug. 18-25. Southern Baptist Christian life conference, Ridgecrest, N. C.

Aug. 19-25. Friends western yearly meeting, Plainfield, Ind.

Aug. 21. Methodist Protestant annual conference, Marion, Ind.

Aug. 22-Sept. 1. Free Methodist annual conference and campmeeting, Clay City, Ind.

Aug. 24-Sept. 2. 26th annual general Bible conference, Stony Brook, L. I., N. Y.

Aug. 27. World peace day, nondenominational.

The Christian Century

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EDITORIAL

IF the constitution had been construed as elastically in regard to the NRA codes and the AAA processing taxes as it has been in regard to the construction of the great dams on the Colorado and Tennessee rivers, the administration's recovery program would not have been naked to its enemies, as it almost is. But there is a long tradition of liberal construction with reference to the federal government's right to spend money on the improvement of "navigable streams." The Colorado has been navigated from end to end at least twice by rowboats, manned by adventurous explorers, and ferryboats used to navigate across it on cables at Yuma and Needles before the highway bridges were built. The Tennessee really is navigable. The Wilson dam on the Tennessee river has a double legal foundation, for it was started under authority of the national defense act of 1916 to furnish water power for the making of munitions. To be sure, it was not completed until eight years after the war was over, but the authority still held good. So the TVA rested on legal bedrock. But the right to sell excess power, over and above what was produced to meet the needs defined in the original proposal, has been a subject of controversy. The production and distribution of such excess power is not a mere accident but is of the essence of the Tennessee project. The fifth circuit court of appeals, at New Orleans, has reversed an earlier decision of the federal district court of the northern district of Alabama, and in so doing has given the TVA a clear track to proceed with its hydroelectric developments and its competition with the "power trust."

Circuit Court of Appeals Gives TVA a Free Hand

Half of Socialistic Program Legalized

BUT there is more to it than that. Not only the TVA but a good many other projects, conceivable if not actual, are given a clear track by this decision of the federal circuit court of appeals. The constitutional text upon which the decision rests is found in Article IV: "Congress shall have power to dispose of . . . property of the United States." It is not limited to disposing of "surplus" property, or property "accidentally" acquired or produced in excess of its needs for public service. It can legally dispose of anything that it legally possesses. The fact that the disposal of the government's property may compete ruinously with the efforts of private corporations to dispose of theirs, is no bar to the government's right. It is not altogether fantastic to see in this decision a legalization, under the terms of the constitution, of one-half of as complete a socialization of industry and commerce as anyone could propose. Producing or acquiring things and disposing of things are the two parts of the economic process. As it stands now—subject to the supreme court's review—congress may make rules for the disposal, and may actually dispose, of anything that may come into the government's possession. That is to say, it may go into any kind of business, if it can only get the stuff to sell. Socialists who hope to see industry socialized by the orderly processes of law and under the constitution will doubtless be cheered to find that half of the process is already legalized.

Federal Housing Project Hits Legal Snag

THESE court decisions in regard to various aspects of the administration's recovery program are exceedingly interesting and significant, not only as helps or hindrances to the carrying out of projects which affect everybody for better or worse, but also because of the opposition's effort to make the constitution the issue in the coming election. Since the President has shown not the slightest sign of repudiating the constitution, perhaps the best the opposition can do will be to show that the constitution (speaking through the courts) has repudiated the President. A federal court of appeals sitting at Cincinnati has ruled, two to one, that the PWA cannot condemn land for the development of its housing projects. The dissenting member of the court was one who speaks with a very influential and persuasive voice—Judge Florence Allen. Nevertheless, the decision was against her and against the housing plans. The majority of the court held that cheap and sanitary housing is not a "public use" but a private convenience, and that therefore the right of

condemnation cannot be invoked. This decision, if it stands, will not kill the housing projects, but it will considerably hamper them by putting it within the power of every property-owner in a district under consideration to hold out for an unreasonable price for his property. There are a good many people like that! Still, there are more slums than can be rehabilitated with the available funds, and those whose owners are too greedy can be passed over. As to the AAA processing taxes, collection has not ceased with the unfavorable ruling of the circuit court of appeals. The proposal to bar suits for recovery of taxes already paid even if the tax is finally invalidated (because the amount has already been collected from consumers, so that refunds to the manufacturers would be pure velvet for them) is quite certain to be defeated.

Naziism Reverts to Type in New Outbreak of Violence

A SERIES of events reminiscent of the first days of the Hitler regime has brought to Jews and Christians alike the bitter realization that their struggle with the German state, far from having ended, has hardly more than begun. On Monday night, more than a week ago, Jews in Berlin were attacked and beaten; Tuesday, the anti-Jewish rioting spread; Wednesday, the Catholic clergy were attacked in speeches by nazi leaders; Thursday, Catholic priests were warned to keep out of politics; Friday, radical anti-semitic and anti-Catholic nazis were put into positions of power as fear spread among Catholics and Jews; Saturday, the Catholic clergy were warned to guard their tongues in the Sunday services, and on Monday the drive against Hitler's opponents was pushed in all other quarters. New acts of violence against the Jews were reported in the foreign press. Fervent nazi troops, inspired, as they said, by the increasing "arrogance" of these Jewish people, swooped down upon Kurfuerstendamm, Berlin's fashionable "white way," attacked all semitic-looking persons sitting in outdoor restaurants or walking along the street, stopped cars with Jews in them and beat their occupants. The following day photographers were seen taking pictures of anyone bold enough to venture into shops or restaurants owned by Jews. These outbreaks were preceded by violent anti-Jewish editorials in the Berlin nazi newspapers, and occurred on the very day when it was announced that the Jewish "Rundschau," weekly organ, had already been suppressed for three months. All this within a week after an astute and careful observer, just back from Germany, and sensing Hitler's complete victory, had announced that "the reign of terror had ended because . . . there was no longer any need of it!"

Catholics and Protestants Held at Bay by Nazis

SO BUSY are the Hitlerites in their conflict with their enemies that they are striking in several directions at the same time. Despite the fervor of their occasional skirmishes with Jewish groups, institutions and individuals, their major crusading zeal these days is directed against the united front of Catholicism. The Catholic-nazi storm has long been brewing. After months of difficulties the vatican finally protested that Germany was not living up to the "concordat." That agreement was signed in Rome in July, 1933. In it the vatican accepted the suppression of the Catholic center party which had long been a political force within the reich; but the nazi government gave guarantees that it would not interfere with regular Catholic practices. With reference to the training of Catholic youth no clear-cut decisions were agreed upon. The recent protest of the vatican, though not made public, was believed to contain references to mistreatment of Catholic youth, the neo-pagan movement under Hitler and the application of sterilization laws to Catholics. The government, in reply, promptly decreed heavy punishment for all those spreading propaganda against sterilization. The next day came General Goering's sweeping condemnation of "political Catholicism" and his threat that attacks on nazi laws from the pulpits would be dealt with as assaults on the government. Denying that he intended to start another "kulturkampf" against Catholicism his decree amounts to practically just that; and not only against the Catholics but against the Protestants as well. On Monday, following a week of tension and conflict, the nazis decided to smash all religious youth organizations—both Catholic and Protestant—in the interest of "public order and safety," and to give full right of way to Hitler's own youth organizations. So irreconcilable are the issues between organized Christianity and Hitlerism that Protestants as well as Catholics have no choice but to prepare for a long and determined conflict.

Are Criminals Human Beings, or Rats?

AN INTERESTING issue with reference to the treatment of criminals was raised when J. Edgar Hoover, director of the federal bureau of investigation, addressed six hundred police chiefs at Atlantic City. Mr. Hoover traced the main root of crime to "shyster lawyers and other legal vermin," "crooked politicians," "sob-sister judges," "criminal coddlers" and our parole system which he termed a "national scandal." As for the actual criminal, he has "a gun in his hand and murder in his heart . . . it is not necessary here to discuss what shall be done with that human rat, to persuade some altruistic soul that he is not a victim of environment or circumstances or inhibitions of malformed consciousness, to be reformed by a few kind words, a pat on the cheek and freedom at the earliest possible moment. . . ." Mr. Hoover was, of course, speaking as a detective whose one duty is to get his man. In the performance of this duty he has rendered conspicuous public service, with a 100 per cent record in solving fifty kidnaping cases since the passing of the Lindbergh kidnaping law in 1932. Moreover, when malefactors are permitted to escape with inadequate punishment for their crimes or protection for society, we can understand Mr. Hoover's

righteous wrath and somewhat unmeasured language. But the actual process of rehabilitation can be more safely entrusted to another and equally distinguished student of crime who took the trouble to comment on the Hoover address. Said Warden Lewis E. Lawes of Sing Sing: "There are some rats and some dangerous criminals . . . yet . . . we might as well turn prisons into machines and automats if no heart is involved. It is not a matter of being soft or coddling, but we are dealing with human beings. . . . There are now approximately 5,000,000 men and women in this country who have been in prison. If there were no parole system and no restoration of criminals to society we would not have enough prisons to hold them."

Guffey Bill Presents Irreconcilable Issues

JOHN L. LEWIS, president of the United mine workers, finds himself in an unenviable position these days. For better or worse Mr. Lewis has thrown his support to the proposed Guffey coal bill which has occupied an honored place on the President's "must" program. This bill, in seeking to lend some measure of stability to the bituminous coal industry, proposes to fix prices through a government coal commission, including operators, so that the owners may receive "a fair return on their investment." But the Guffey bill provides neither minimum wages nor maximum hours for the miners. It simply states that "whenever the maximum daily and weekly hours of labor are agreed upon in any contract or contracts negotiated between the producers of more than one-half the annual national tonnage and the representatives of more than one-half of the mine workers employed, such maximum hours of labor shall be accepted by all the code members." To quote further: "The wage agreement or agreements negotiated by collective bargaining . . . shall be filed with the bituminous coal labor board and shall be accepted as the minimum wages for all such classifications of labor. . . ." This is undoubtedly all that the bill can possibly commit itself to—considering the present plight of the industry—but it leaves as unsettled as ever the actual hours and wages which the miners will eventually be able or willing to accept. Three times in recent months has Mr. Lewis been able to avert a strike on the plea that the Guffey bill should be given a chance to operate. The miners are asking for a six hour day and for a minimum wage of six dollars. The operators cannot pay that and still make a "fair return on their investment," and Mr. Lewis may not be able to avert the next threatened strike. The irreconcilable issues involved in competitive profit-seeking have never been more strikingly or tragically dramatized.

AE, Poet and Economist, Passes On

THE recording of his death with the phrase "passes on" would be, to Æ himself, simply a statement of the literal truth. George William Russell, born sixty-eight years ago in County Armagh, died two weeks ago in London. Æ was not only one of the creators of what has been called the Celtic twilight school of fiction, but he was an Irish patriot who never set foot out of his own country until 1913, and who nevertheless helped to transform that country from one of impoverished serfs to one of independent farmers. His career and his works taken together refute those shallow people who think that a man's life must be given over to things of the spirit—quiet esthetic interests or inner spiritual development—on the one hand, or dedicated to practical activities—either business or altruistic—on the other hand. Æ's religion was one that gives a man every excuse to deny the contemporary world and to turn his back on such mundane things as slum clearance and wars on profiteering. He was a theosophist, firmly convinced that, as an individual, he came from a remote antiquity the homesickness for which never left him nor could leave him. In one poem he declares that the sodden features of a contemporary hobo are but the temporary disguise of a god who does not for the moment know his own identity. It is relatively seldom that the believers in this type of religion, so individualistic in a sense, are also socially minded. But Æ was not only socially minded but he expressed his social idealism less in theory than in hard, prosaic, administrative work. For years, under the auspices of the Irish Agricultural Organization society he traveled throughout the country and taught the farmers how to cooperate in their selling and buying and make themselves independent of middle men and usurers. And to him, more than to any other individual, the Irish farmer of today owes what measure of prosperity is his. That the man who did that was also a founder of the Abbey theater in Dublin, a poet, a writer of beautiful prose, and a painter of distinction, all this related to a background of mysticism, is something for contemporary-minded specialists to ponder on.

Desperate Methods of Utility Companies

SO DESPERATE is the fight which the utility holding companies are waging against the Wheeler-Rayburn bill that their tactics have reached that stage of stupidity which is more than criminal. The following series of developments with which many readers have undoubtedly become familiar, is a sample of their present strategy of resistance: 1. A representative of the Associated gas and electric company, one of the largest utility holding companies in the nation, dictated to a Western union employe a thousand telegrams opposing the bill. He paid for them with company funds, signed them with names taken from a local telephone directory, and sent them to Congressman Driscoll of Pennsylvania. 2. The originals of these messages, contrary to the general practice of the Western union office, were destroyed, no one knows by whom. 3. The head of the Associated securities department instructed subsidiaries in twenty-six states to destroy all written evidence of their activities against the Wheeler-Rayburn bill as soon as a congressional investigation loomed in sight. 4. About 127,000 tele-

grams were sent to members of the house and senate with transmission costs totaling about $58,000. 5. Mr. Driscoll's suspicions were aroused when he noticed that the majority of his telegrams came from a small city in Pennsylvania and that the signatures they bore began, for the most part, with the letter B. A nineteen-year-old messenger testified that a representative of the company offered him three cents for every signature he secured for a telegram of protest against the utility bill. This then is a part of the record, but it is not likely to be the end of the record; for if one last stupid act was needed to discredit the present public utility holding companies in the eyes of the people, this telegram episode may easily meet that need.

What Is Coming In The Movies?

THE announcements of motion picture schedules for the 1935-36 season now beginning are of great importance to the cultural life of America and the world. For no other medium of culture reaches so many human beings—for better or worse. The weekly attendance in American movie theaters alone now exceeds eighty million, of whom about thirty million are under twenty-one years of age. Within the past few weeks the producers have announced their forthcoming product. The announcements deserve careful consideration.

The first impression any hopeful observer of motion picture trends receives is that more literary and dramatic works of distinction are promised than ever before in a single year. Metro-Goldwyn-Mayer, among some fifty pictures, expects to produce the following: Twenty Thousand Leagues Under the Sea, Silas Marner, A Tale of Two Cities, 40 Days of Musa Dagh, Maytime, Ma Pettengill, Ah Wilderness, Prisoner of Zenda, Oliver Twist, Anna Karenina, The Wind and the Rain, Good-Bye Mr. Chips, Nancy Stair, Pickwick Papers, Tish, Kim.

RKO's schedule includes among its fifty or more these: Plough and the Stars, Green Mansions, The Return of Peter Grimm, Quality Street, Mary of Scotland, Alien Corn. Paramount will produce more than sixty pictures, among them: The Light That Failed, Peter Ibbetson, So Red the Rose, Carmen.

Warner Brothers-First National have six well-known ones in their program of about sixty: Green Light, The Green Pastures, Petrified Forest, Earthworm Tractors, Captain Blood, Anthony Adverse. (There is a disquieting rumor that Al Jolson may have the part of De Lawd in The Green Pastures. Whatever Mr. Jolson's talents and ambitions, he has so identified himself with mammy songs and other sentimental claptrap that he can hardly detach himself in the minds of his audience from association with such roles to assume the dignity of Mr. Cónnelly's leading character. To sentimentalize that part would be to ruin it.)

Fox proposes to produce some fifty pictures including: Farmer Takes a Wife, Ramona, Poor Little Rich Girl, Way Down East. Universal usually makes forty-two pictures. For the coming season it has announced only a small proportion of these, but among them are: The Hunchback of Notre Dame, Within This Present. Republic, formerly Monogram, an independent producer, has a list only half as long as the average major studio, but includes in it: The House of Seven Gables, The Deerslayer, The House of a Thousand Candles, Michael O'Halloran, The Harvester. Columbia promises, among half a hundred pictures, to present Lost Horizon, Crime and Punishment, Valley Forge.

These are the outstanding features in the announcements to date. Never in the history of motion pictures have the prospects been so rosy for movies of high quality. Never before has Hollywood been so well equipped in actors, directors, designers and technicians. If these pictures are produced with honesty and sincerity, and if the programs in which they appear are free from the cheap and tawdry variety of "short" and from propaganda-weighted newsreels, this prodigal industry will be rendering to the world some part of the cultural ministry its genuine friends have sought for it. It may have taken a ten million dollar spanking administered by the Legion of Decency to make the producers see the light, but this much of the result is altogether happy.

But the sophisticated observer will not stop here. These forty-six pictures represent only one-tenth of the total year's output. What of the other ninety per cent? Three factors in the present outlook of this liveliest of the lively arts may determine the quality of that large ninety per cent.

Douglas W. Churchill points to one of these factors in a recent article in the New York Times. He says that under the NRA code studios were compelled to deliver what they promised, but now that the code is dead the public and the exhibitors have no assurance that the promises will be fulfilled. Furthermore, the promises are frequently born in the minds of publicity men who have precious little to say about what actually goes into pictures that reach the screen. Any producer who wishes to do so may experiment with gangster or sex or any other kind of pictures in which he thinks he may find pay dirt. This factor applies not only to the ninety per cent but to the ten per cent listed above.

The second factor, closely related, is the resurgence of gangster pictures in the last weeks of the 1934-35 season. Some of the producers who found pay dirt in these gangster films in the days before the Legion of Decency laid a violent hand upon them have longed to find some way to mine that dirt again. They think they have found it in a new formula by which they give the picture a slight twist so that it glorifies the department of justice. They got these pictures by Mr. Joseph Breen's office—probably during his well-earned rest in Europe—and their appetites may be whetted for more.

The third factor is that the producers are doing all in their power to defeat the Pettengill bill (H.R. 6472) to outlaw block-booking and blind-selling. If they suc-

ceed in this, now that the NRA code is dead, they will again be free from every form of social control. If, therefore, Christian Century readers wish to preserve the better sort of pictures, they would do well not only to applaud the producers for their promises, but also to write to their congressmen in behalf of this bill. An unsupported promise of ten per cent first-rate pictures out of a year's output of five hundred is not enough for those who value the cultural importance of motion pictures. Only when block-booking and blind-selling are outlawed will the local exhibitor have the chance to choose the good pictures from the bad and the public have some control over this greatest of popular educators.

Add to these factors the Hays office's general counsel's prosecution of the Churchman and Harrison's Reports in what appears to be an effort to silence their courageous voices in behalf of motion picture reform —and we have a fairly clear view of what is coming in the movies. We shall have forty or fifty excellent pictures produced by men who have found to their surprise that such pictures pay, but by men who also insist on their unfettered privilege of making any other kind of picture that will pay, and of selling all their pictures in blocks, the bad along with the good. Their profits first, last and always. The effect of their pictures they leave others to worry about. Meanwhile the pictures of today are molding the citizens of tomorrow.

The Eastern Church

(EDITORIAL CORRESPONDENCE)

I CANNOT BRING these letters to an end—and they must come to an end with this one—without telling something of my contact with the Orthodox church during my visit to the near east last spring. This, as most readers know, is the name of the chief eastern branch of the Christian church, of which Roman Catholic and Protestant are the names of the chief western branches. The territory of the Orthodox church, also known as the Greek church, includes the countries of the near east, Russia and certain of the Balkan states. In most of these countries, it exists side by side with Islam. The ecumenical patriarch of the Orthodox church is the archbishop of Constantinople, with whom I had a most interesting conversation. Accompanied by Dr. Charles T. Riggs, who acted as interpreter, His All Holiness received us with a simple cordiality which easily bridged the chasm between our two languages.

I had been fearing that our talk would deal only with felicitous formalities, but we really got into some vital questions. I assured him that he was not being interviewed for purposes of securing a newspaper story, and that I would not quote him. He seemed to take me into his confidence and talked with apparent candor. The two chief subjects which engaged us in what proved to be an interview of an hour and a half were the effects of the new Turkish laws upon the Greek church in Turkey, and the attitude of the Greek church toward the Anglican proposals for an ecclesiastical union between the Greek and Anglican churches.

As the archbishop talked, it became clear that the Greek church in Turkey is having a constricted and painful existence. Of course the fact that the bulk of the church's constituency had been deported from Turkey to Greece in the stupendous exchange of populations in 1922 and 1923, had required a complete reorientation of the church. Over a million Greeks were compelled to pull up the roots of their family, business and social life in Turkey, and, boarding the ships provided for the purpose, sail to Greece, just as nearly a million Turks in Greece were similarly brought to Turkey. The distress and tragedy involved in this wholesale dislocation of entire communities can scarcely be imagined. The only compensating reflection is that it probably saved them from a far worse fate which would have befallen them had they continued to live as unassimilated minorities in these two intensely nationalistic countries. There remain only about 60,000 Greeks in Turkey, and these, if I am not mistaken, are virtually all in Istanbul.

We have been commenting in previous letters upon the change of scene which stretches out before the Protestant mission in Turkey; but the prelates of the ancient Greek church in Turkey must look out upon a scene that has not only changed but has been devastated. From a population of perhaps 1,100,000 Greeks in Turkey, the possible constituency of the church is now reduced to 60,000. One would expect evidences of such a transformation to appear in the surroundings of the patriarch's palace, and in the tone and manner of his speech. And these evidences were unmistakable. The signs of a shrunken treasury were everywhere apparent. The appointments of the palace spoke of a glory that had passed, and the note of pathos and distress was in the patriarch's voice.

He told me of the difficulties which beset the church in its attempt to carry on under the new laws promulgated by the Kemalist regime. Property difficulties, difficulties of exercising discipline, difficulties arising out of the restrictions placed upon the teaching of religion, and now the difficulties of making an adjustment to the law forbidding the wearing of any clerical or monastic habit except when officiating in a religious ceremony—these all presented problems whose poignancy put them out of comparison with the more restricted difficulties faced by the Protestant mission. I asked the archbishop whether the suffering through which the church is passing had resulted in any revival of spiritual life, or had the clergy and people yielded to the defeatist mood. His face lighted up as he told me that a new flame of piety and devotion is being kindled in the people's hearts, and such loyalty as was never known before is now being manifested by the clergy.

The other major subject upon which we talked was Christian unity. I told him of my great interest in the matter, an interest which has found persistent expression during the years of my editorship of The Christian Century, and he listened eagerly as I unfolded the plans for a new quarterly magazine to be called "Chris-

tendom," which will be launched in the fall of this year, and for whose editorship I will, for a time at least, be chiefly responsible. To my assurance that the new quarterly sincerely desired to have both contributors and readers in the eastern church, he responded heartily and with several practical suggestions.

This led us up to the Anglican proposals for some organic integration of the Anglican and Orthodox churches, and I found him ardently favorable and hopeful. The proposals have been discussed in the several archdioceses of the east, but there was to be held this summer a more widely representative, if not ecumenical, council for their consideration, at which, of course, he as patriarch of Constantinople would preside. I do not myself attach such great importance to the rapprochement of these communions as some do, because the basis upon which an organic adjustment is likely to rest will probably magnify elements of historic Christianity which the new age into which we are passing will not take as seriously as the traditional ecclesiastical mind takes them. Yet the sheer fact of overcoming by any device the inertia of isolationism is all to the good, and perhaps a preparation for something better.

Two weeks later I had a similar talk with the metropolitan archbishop of Athens, who confirmed the impression I received from the ecumenical patriarch. It was evident that the Anglican proposals had started a considerable agitation among the Orthodox clergy and apparently there was no insurmountable difficulty in the way of their acceptance. At Athens I talked with the archbishop on several of the topics which had entered into the conversation with the patriarch in Istanbul. I must not dwell at length upon this second interview, but there was one subject which I asked the Athenian prelate to discuss which did not arise in the Istanbul conversation. That was as to the effectiveness of the soviet suppressive measures upon the Greek church in Russia. It was clear that I had touched a tender spot. The reply was sad and hopeless. There was no relaxing of the communist government's opposition. The Greek church sees the steady, fateful process of disintegration going relentlessly on, carrying off a population of 100,000,000 Christians from the fold of the Orthodox faith. Thus the once mighty church which before the war embraced 121,000,000 adherents, now contemplates a proximate future in which its membership will hardly exceed a grand total of 20,000,000!

In Greece itself the Orthodox church is just now in an unusually popular position. With a reactionary government in power, tending strongly toward the revival of the monarchy, and having decisively put down a rebellion which, had it succeeded, might have moved toward the left, the church is riding high. From my hotel window in Athens I watched one morning the exercises at the tomb of the unknown soldier. Here came Tsaldaris and Klondylis, the duumvirate which was to rule Greece under a mutual compact that neither would alone seek a dictatorship, and all the political leaders and high officials of the government, with a vast multitude of spectators filling the square and the streets for blocks in all directions. But the great feature of the processional was a large body of the clergy headed by the archbishop of Athens. For brilliant and august regalia, I have rarely if ever seen it excelled.

No political function is held in Greece without the presence of a representative of the church. Laws have recently been passed (or resurrected after a long obsolescence) making it obligatory for students to attend church services, which they do *en masse*. In all the churches I attended in Greece (including Crete) there were these crowds of youth from the schools and of soldiers marching in and out under command. Everywhere the churches are packed. The government is supporting the church, and the church is giving the sanction and blessing of God to the government. I am only stating a fact; I am not judging nor even suggesting a judgment. I was not surprised to find the fact just as it was. It is hard to imagine how, given the church's past, it could be otherwise. But if the Greek church in Greece is riding the wave of popularity today on account of the identification of its ideology with the ideology of political reaction, what is likely to happen when the currents of political liberalism flow powerfully through the national life? That is, what will happen to the church when a revolution occurs? It is not difficult to predict. It will be much the same as in Turkey and Russia.

There is a slight stirring of another sort of life in the Greek church. I came in contact with a movement which saves me from complete pessimism with respect to eastern Christianity. At a tea at the home of Dr. Jesse Marden, I met a priest of the church who was described by my host as the leader of a brotherhood of preachers, and my conversation with him was so interesting that I went on Sunday to the church where he was the regular preacher. Those who know the Greek church will think I am using a Protestant provincialism when I refer to a priest of the Greek church as a preacher, and as the *regular* preacher at a particular church. But no, I speak advisedly.

This brotherhood, or fraternity, or order, of preachers, is an organization which started twenty-six years ago with five young theologians as its first members. It now includes about forty. They are among the best educated men of the Greek church—all of them graduates of the theological department of the University of Athens. They live in a monastery as one family, are not married, but take no celibate vows. If one of them marries, he changes his status from a member to a friend of the order. The name of the order is "Zoe," which signifies "life movement." Its basic presupposition is that the Greek church is smothered in ceremonialism. The complete absence, or the puerility, of preaching in the Greek church is notorious. These men consecrated themselves to the task of reviving the spiritual life of their church, chiefly by preaching, but also by the organization of Sunday schools or catechetical classes for instruction in the scriptures, and by publishing a religious paper, "Zoe," which already has a circulation of some 60,000.

Of late the bishops of the church have begun to recognize the brotherhood, and are drawing upon them for preachers to fill the long unoccupied pulpits. There

are now fifteen churches in Athens, including the cathedral, in which these men are stated preachers, and in which they conduct catechetical schools. Other members of the order go out into the provinces where their work is being increasingly welcomed.

On the Sunday to which I refer, I went to St. Constantine's church to hear the Rev. Dr. P. Tembelas, my fellow guest at tea at the Mardens. I was accompanied by Rev. J. Riggs Brewster, an American board missionary who was also my companion in numerous sight-seeing expeditions. After a long service, which I followed by means of an English translation which Mr. Brewster gave me for this purpose, Dr. Tembelas ascended the pulpit stairs. Taking his text, he launched into a sermon with great vigor, which I was able to follow in a sketchy way by my companion's whispered translation of important sentences. The sermon was thoroughly evangelical. It was Spurgeonesque—in emphasis, in thought, in power. And the preacher looked like Spurgeon—or like the pictures of him which I recall from my boyhood.

We were all standing—you do not sit down in a Greek church! There must have been two thousand people present. It was all very devout. This "life movement" has certain aspects which remind you of the rise of Protestantism. It is not, however, a protest movement; it does not smite the church, nor defy it. Instead, it deliberately proposes to remain loyally inside and to leaven the church if it can with a new spirit of personal responsibility and piety.

I am not persuaded that it can accomplish much, though if I were in Greece I would surely give it my most earnest support. It is the only glimmer of light on the Orthodox horizon. Yet I fear the day has gone when salvation can come to the church from the direction of evangelical pietism. The forces which God has unleashed in the modern world require an adjustment to his will on the part of the Christian church for which no mere "inner life" movement is adequate. I sometimes wonder if this evangelical appeal is not almost irrelevant. It is, of course, by the way of just this evangelicalism that western Christianity has come to the point where God now confronts it with a vastly higher and more exacting obligation. Perhaps there is no way out for eastern Christianity except to recapitulate the stages through which the church of the west has come. If so, let us hope that the way will be traversed more quickly and with less cost than has been the case with us.

CHARLES CLAYTON MORRISON.

The Unforceable

EDITOR THE CHRISTIAN CENTURY:

SIR: Can it be possible that the iron hand of law is rusty? Force seems either inexpedient or impotent in vast areas of life today. Of course the breakdown of the eighteenth amendment is the outstanding example, but the failure to execute the Versailles treaty, the virtual eclipse of the Paris pact, and the futility of the economic conference are almost as impressive. Then, sir, there are the further experiences in the case of the world court; in the twice-defeated child labor amendment, and now, in the "egg to earth" cycle of the NRA.

To use a trite phrase, sir, this is a condition and not a theory. Possibly it is due to our confusion of democracy with equalitarianism, and of truth with casual majorities that are the result of manipulation. In any case, there have been too many 5 to 4 decisions in the supreme court and too much legislative travail that brought forth only verbosity to make us put all our faith in politicians. Can any detached estimate of the present behavior of puzzled humans make us believe that the deep and worldwide disgust with war, although inarticulate, is expressed by the leaders of earth? Is it possible that anyone can be fooled into believing that we can ever go back to a laissez faire policy, although the highest tribunal may reject our alphabetical soup for individualistic nuts? Notwithstanding our present amphibian state, this swimming in cocktails and exposure to high spirits will not permanently satisfy our sober senses, even as the coalition of Messrs. Al Smith and Nicholas Murray Butler cannot resist the atmospheric pressure against the exploitation of children.

Do you recall, sir, that description of Carlyle in which he sees the Religious Principle wandering homeless over the world like a disembodied spirit seeking its terrestrial organization? Our hope lies more in the areas where compulsion is neither desirable nor necessary. William of Wykeham said: "Manners makyth man," meaning not merely the rules of etiquette but the more fundamental insights which actually make institutions rather than are made by them. The Germans have a word for it—*sittlichkeit,* but it is for all of us to reckon more with it and less with browbeating. It occurs to me that there was once an ancient document which made an appeal, not to the powers that be, but to "a decent respect to the opinions of mankind." Why not go beyond both bullets and ballots to persuasion based on intrinsic worth?

Yours for morals that are manners,
QUINTUS QUIZ.

An Apology for Poets

GREAT song is sublimation of great sorrow;
Man's anguish gives him music for a prayer.
Always we capture laughter when we borrow
Brief lyric interludes from mute despair.

We celebrate, the silent legislators
Who fold our empty hands that might have hurled
The stone of David, the musing mediators
Who chant brave words across a grieving world.

Because we sing we find great lore in sorrow,
We learn to challenge all the world's old wrong:
What hosts will greet us when bold deeds tomorrow
Rise up at last in answer to our song!

CARL JOHN BOSTELMANN.

Saints and Strategists

By Georgia Harkness

ON July 21, a 30-foot monument with a statue of the Angel Moroni was dedicated at Palmyra, New York. This event, drawing together many hundreds of Latter-Day Saints from wide areas, suggests that something significant once happened there. And even if the happening commemorated by the monument was mainly in the miasmic consciousness of a self-deluded individual, its results were not the less significant.

Mormonism is the product of a deep and often fanatical religious consciousness, missionary zeal, the pioneering spirit, and the acumen of two remarkably able leaders. Lacking this combination, it would have been a sporadic and almost forgotten religious movement of a hundred years ago. But the Church of Jesus Christ of Latter-Day Saints is still to be reckoned with on both sides of the Atlantic. Its missionaries, going two by two and ostensibly without scrip or wallet, have drawn many thousands of converts into the fold and have brought many emigrés from Europe to America. A beautiful city, laid out by Brigham Young under a planned economy, gives evidence that an industrious, temperate, thrifty people could make a wilderness, as Joseph Smith predicted, "blossom as the rose." The tourist who visits Salt Lake City expecting to find harems with flocks of children born of polygamous unions running about will be disappointed, for polygamy has been forbidden by law in Utah for many years. But while polygamy is practically a closed chapter, Mormonism is not.

Not Saints but Strategists

Of the forces mentioned above as producing Mormonism, the first three center in the fourth. Whether or not Joseph Smith and Brigham Young were saints, they were certainly strategists of a high order. In religious, economic and political matters they seldom failed to have an eye to the main chance. This, however, does not mean that they were imposters or mere opportunists. To regard them as such is to fail to appreciate the depth of their religious zeal or their genuine concern for the good of their people. Both were deeply religious in their way. If they were deceived about the will of God, they were, at least for the most part, sincerely self-deceived.

Mormonism is rooted in the reception of revelations from God. The fact that these seemed to come opportunely, whenever Joseph Smith needed one, has caused them to be discredited and generally ridiculed by non-Mormons. But it is too easy an explanation to accuse the prophet of deliberate deception. Like many before his day, and since, he put such confidence in the intuitive, miraculous discovery of the divine will that his own subconscious impulses inevitably got mixed up with the revelation. There is as much likeness in the psychological approach of Joseph Smith and Frank Buchman to the will of God as there is unlikeness in the nature of their revelations. In content of "guidance" Joseph Smith seems to resemble Mohammed more than Mr. Buchman, for God has not, to my knowledge, revealed to the latter the legitimacy of plural marriages, or directed him to found an independent colony. But in these three, and in hosts of other religious leaders through the centuries, there is the same intuitive reliance on divine revelation with a subordination of human reason as something clouding the clear light of the divine. And in all such revelations it takes no vast amount of psychological knowledge to discern the individual's own personality and the thought patterns of his day shining through.

The Genesis of Mormonism

This article will attempt to suggest a few of the psychological factors connected with the early history of the Saints. (They are thus canonized out of deference to their own terminology.) To do this it will be necessary to review some events of a century ago.

As one drives from Palmyra to Manchester in western New York one will see by the roadside two signs, one pointing to the Sacred Grove and the other to the Hill Cumorah. It was in the former that Joseph Smith, jr., son of an illiterate well digger of that neighborhood, had his first great revelation. The family had a rather dubious reputation and was not very highly respected in the community. Joseph seems to have been a "psychic" youth who was credited with the ability to find water, lost articles, and even money by the aid of a peepstone in his hat.

In 1820, at the age of fifteen, the embryonic prophet was converted in a great revival which was sweeping the section. Not only did the state of his soul disturb him; he was deeply troubled by the fact that all the ministers were in such competition to get converts that he did not know which church to join. His autobiography says that while he was "laboring under the extreme difficulties caused by these parties of religionists," he retired to a grove near his father's house to pray. There, illumined by a great light, he saw two glorious personages who told him that none of the sects was right, and that God had called *him* to establish the true priesthood. The vision apparently bore no immediate fruit, for Smith remained an irresponsible loafer until his second vision three years later. However, the circumstances of this first "revelation" are most significant, and one does not need to be a psychoanalyst to see in it the roots of the Mormon proselyting tendency.

Enter: A Heavenly Messenger

After a period of yielding to "many appetites offensive in the sight of God," Smith was again in September, 1823, visited by a heavenly messenger. The angel, who gave his name as Moroni, assured Joseph of the forgiveness of his sins and told him of the ex-

istence of some golden plates and two stones arranged like spectacles—the Urim and Thummin—by which they could be deciphered. (The angel apparently saw no connection between these and the peepstone, but the psychologist may!) Moroni returned frequently, repeating the message, and in fulness of time revealed the hiding-place of the plates as the Hill Cumorah, near the Smith home. These were removed, according to the prophet, "with a mighty display of celestial machinery"—demons struggling with angels to prevent the work—and were delivered to him by Moroni.

Aided by the Urim and Thummin, Smith began the translation of the "caractors" on the plates, inscribed, he always maintained, in "reformed Egyptian." As Smith was not much more familiar with written English than the rest of the world was with reformed Egyptian, his friend Oliver Cowdery wrote as Smith read from behind a curtain. Another friend, Martin Harris, was to put up the money to pay for publication. After more than a hundred pages of manuscript had been produced, a vicissitude occurred. Harris, unable to resist the temptation, showed the translation of the new Bible to his wife and it disappeared. Smith and Harris thought she had secreted it to prove the inaccuracy, and therefore the human fallibility, of a retranslation; but it is more likely that she destroyed it to save her home from going to pay the printer. However, by command of God the work was resumed from the point of interruption, and in 1830 the Book of Mormon was given to the world under the copyright of Joseph Smith as "author and proprietor."

The Golden Plates Disappear

But what of the plates, said to weigh thirty pounds and make a golden volume six inches thick? Did some transmutation change them into something else after the work was done? Mystery shrouds the question of what became of them, but the most plausible answer is that if Moroni gave them, he took them back again. Philologists and skeptics, like pious Mormons, have had to take Smith's word for it that the "caractors" were correctly translated—and a great deal of pother over textual criticism has thus been eliminated.

But not quite Smith's word only. The prophet—or God—had the strategy to know that if the account was to be believed, it must have human as well as divine certification. Consequently an angel of God showed the plates to three witnesses, Oliver Cowdery, Martin Harris and David Whitmer, whose testimony was inscribed in the printed edition of the Book of Mormon; and eight others—most of them members of the Smith and Whitmer families—testified to having seen them.

The Book of Mormon reads like a mixture of Old Testament, Arabian Nights and Gulliver's Travels, with a literary quality decidedly inferior to any of these. It deals mainly with the wanderings and quarrels of the Nephites and Lamanites, reputed to be early settlers of America and descendants of a Jewish patriarch who left Jerusalem about 600 B.C. In Nephi and his sons lay the true priesthood, but Laman and his followers refusing to obey were cut off and condemned to be "a brutish and a savage people having dark skins," and thus the American Indians came into being. The Nephites became Christians, for Jesus after his crucifixion preached the gospel in America, but falling into apostasy they were delivered into the hands of their enemies. Driven eastward, they made their last stand about 400 A.D. at the Hill Cumorah in Ontario county, New York, where all were slain or captured except Mormon and his son Moroni. Mormon collected the records of the Nephites, added a book of his own, and gave the compilation to Moroni who buried it in the Hill Cumorah to await the coming of a prophet who should be chosen to restore the record to men.

Uninspired Scriptures

Who wrote the Book of Mormon? Three theories are possible: (1) that Smith translated it at God's dictation, (2) that the book is a plagiarism from an unpublished manuscript by a retired clergyman, Solomon Spaulding, (3) that Smith wrote it himself. The charge that Smith stole and copied the Spaulding manuscript was long maintained by anti-Mormons, but the internal evidence does not show enough similarity to justify the charge. To a non-Mormon the third theory seems most plausible.

The Book of Mormon does not read like an "inspired" book. Mark Twain called it "chloroform in print," and it has been aptly remarked that if it was inspired by God, it was his second-rate work! Yet, dull as it is, it is a work of supreme strategy. Its theology and phraseology, drawn from the Bible, had enough of the ring of familiarity to validate it among Christians. The theory that the American Indians were descendants of the lost tribes of Israel was in Smith's time prevalent enough to explain both his adoption of it and its acceptance by readers as plausible. The book's recurrent denunciation of the wicked and promise of salvation to the righteous was calculated to give the followers of the new sect a sense of holy superiority which was to sustain them through opposition and turmoil. Finally, the revelation of the long-buried plates to God's chosen prophet was all that was needed to mark Joseph Smith with the seal of supreme approval—both in his own eyes and in those of his credulous followers.

Strategy to Guard Sainthood

It is hard to say how much of this was deliberate deception, but certainly not all of it was. The three official witnesses, as Woodbridge Riley suggests, may well have been the victims of an hallucination when in keen expectancy, after weeks of contact with translation of the plates, they believed the original to be miraculously revealed to them. It is harder to make the prophet's story assume plausibility, for he can scarcely be thought to have maintained consistently for many months the illusion that he was translating from plates that were not there. But it is wholly possible that a youth of psychic instability, raised in a family of easy morals and in a credulous environment, and captivated by religious enthusiasm, should have found difficulty in distinguishing his own ego from the divine.

And whether saint or sinner, one tends to do what one thinks one needs to do. It is probable that Joseph Smith sincerely believed himself called of God to set forth a new revelation and, whether he did so deliberately or psychopathically, devised the story of the plates to give authenticity to his word. If he began by deceiving others, it is entirely conceivable that he should end by deceiving himself.

Judged by the surest test of inspiration, the power to inspire to health and harmony of soul, there is little reason to place the Book of Mormon on a par with Isaiah or John. The presence of God in human utterance must be distinguished, not by the vehemence of the spokesman or the intuitive certainty of his subjective experience but by the fruits of divinity in life. So judged, there was something of the divine in Joseph Smith, and a great deal of the human. Instead of regarding him as impostor or saint it seems fairer to think of him as a devout and egoistic man who, like many of us, believed that the end justifies the means. Or to say this in another way, he was in his own eyes so much a saint that he *had* to be a strategist.

One could point morals—about revivalists who play to the grandstand, clergy who sell their souls to a system, demagogues who play oratorical tricks on the public—all with a sense of mission. But we refrain. It is enough to suggest that unless one can combine sympathetic understanding of the motives of such persons with critical caution about the truth of their utterances, one had better suspend judgment.

Shall It Be State Medicine?

T. Swann Harding

DR. H. CLIFFORD LOOS (whose sister, Anita, discovered that "Gentlemen Prefer Blondes,") and his colleague, Dr. Donald E. Ross, have a remarkable medical clinic in Los Angeles. It is housed in a five-story building, it employs fifty-five physicians and twice that number of non-physicians, and it operates a complete ambulance service. It maintains doctors in twenty suburban towns and takes entire medical and surgical care of some fifty thousand people through the primary membership of fifteen thousand family heads.

The institution was established in 1929 and attention was first focused upon it by Dr. Ray Lyman Wilbur who commented upon the exceptionally low monetary rate at which the families of the members received the best of medical care. For the cost was but $2 per month per member, regardless of the size of the member's family. The institution has been operated on an ascending scale, it has become a community fixture, and numbers large groups of city employes among its members. It has the moral and often official support of every public service department in its county and other cities have invited it to extend its activities to them.

Here we have, then, a strictly modern and progressive medical group that has solved the economic problem of getting medical care to those who need it at rates they can pay. It seems really a model of what privately organized (that, is non-state) medicine can do for the public health. Yet the local county medical association in 1934 took radical steps to curb this enterprise by charging Drs. Loos and Ross with fee-splitting, advertising, solicitation and, especially, with violating that section of the medical code forbidding physicians to dispose of their services under conditions that interfere with reasonable competition among the doctors of a community.

The county medical association then proceeded to dismiss these two doctors who, fortunately for the community, have sufficient financial resources to carry the fight further. Now the question of the license of these doctors to practice and of their competence was not involved. They sinned economically, if at all. Moreover there are many ways in which their future, and that of their medical co-workers, will be menaced if this action of the county medical society is sustained. Whether it is sustained or not the incident offers laymen something to think about.

Opposed by Medical Association

Moreover it is quite natural for us to conclude from such incidents, and this is but one of a succession of them, that American physicians are an avaricious, organized group of money grabbers who do not care how many people lack medical attention, and who resent the ability of any group to provide attention at a reasonable cost. This is untrue. For one thing the general run of physicians are kindly, charitable, humane men who work very hard and have uncertain and often inadequate incomes. But they do retain a powerful belief in obsolete economic dogmas. They may be communistic in their scientific activities, but they have to live their lives in a profit system wherein they are competitive economic individualists.

It has been shown very definitely that the medical organization of this country is deficient. We have sufficient equipment and an adequate number of doctors, dentists, specialists, nurses and technicians. But the distribution of the equipment and the workers is so faulty, and medical and hospital treatment are financed by such unsound and even archaic methods, that the public is poorly served and overcharged—as a usual thing. Yet all this occurs without undue monetary profit to the average doctor. Why, then, do doctors in general prefer a system in which the rare few may by chance make a very large stake, rather than one wherein all medical workers would make comfortable, certain livings and the public would have the service it needs?

Over and over again it has also been demonstrated that isolated groups of doctors can organize institutions which will provide all the medical service needed by a large number of people, and make a financial success of the venture. This has been done by combining technical competence with good business judgment. Such things can be and are being done. Yet nearly every time a progressive group of doctors does this, and gives the venture sufficient publicity to attract patients, medical societies and associations make trouble for them on economic grounds. The position is taken that the doctor should vend his wares quite like any other merchant of the old school, as a strict individualist, and that the moment he attempts to perfect an efficient organization for the distribution of his technic at lower than current rates, he has sinned against his brethren and should be cast out.

While it is true that state medicine for the indigent actually does not deprive the private physician of income, for he now serves paupers charitably and under state medicine he would receive some payment at least, the establishment by the state or by privately organized groups of clinics giving medical service at reduced rates does further menace the private doctor's income. The ground is slipping out from under the private physician all the time. His little private office and laboratory, with their equipment, is set up to enable him to practice medicine in such a way as cannot be sustained by terribly low fees.

The Doctor's Charity Service

Yet he sees various states passing industrial compensation acts which provide medical and surgical service for large classes of workers at low rates. He sees other large classes—the mentally ill, school children, firemen, policemen, war veterans, soldiers, sailors, the indigent, and certain public servants—become actual beneficiaries of what is practically state medicine. He then sees red. He declares that such service is incompetent, because rendered at a lower rate than he can afford to charge, and that the "coming" of state medicine is a socialistic or even bolshevistic menace.

Here he is wrong. We laymen know that we have in many cases got excellent service from public clinics. Medical treatment is not necessarily incompetent merely because it is reasonably priced; it may be reasonably priced simply because it is efficiently organized on an entirely different basis from the setup of the little individualistic private practitioner. Moreover state medicine is not "coming"; it is already here. The state already has wide authority through its police powers in the matter of protecting the public health against bad drugs, impure foods, possible epidemics, and so forth. Moreover it decides by its examinations who shall practice medicine.

More than that, about one-sixth of the families in New York state, exclusive of New York city, are right now receiving medical care through state aid. The government enforces comprehensive health laws for the prevention of disease; it provides treatment for mental disease through an expensive hospital system; it provides child guidance and infant and mother aftercare in special clinics; it provides treatment for tuberculous and crippled children, as well as for the construction and maintenance of general hospitals, the physical examination of school children and the correction of their defects. The state has also established a multitude of diagnostic laboratories; it treats victims of venereal disease, and it furnishes general medical care as a necessary adjunct to unemployment relief.

State Medicine Now Here

State medicine is here. It is here because of inherent defects in our economic system and because the functions of government vastly increase as a society becomes more populous and complex. There is also an ever increasing number of proprietary clinics operating for profit but at low fees. There are other university and quasi-governmental clinics that give service at cost. The private practitioner of medicine has been relieved first of his charity patients who have become wards of clinics at which he often appears and still treats them gratis. He is now having taken away from him a large group of middle class patients who can pay reasonable but not his seemingly exorbitant rates for competent medical service.

By the nature of his calling the doctor has had to be a humanitarian and the public has always too willingly accepted him as such. For we regularly expect our doctors to give freely of their time and attention to us, something we should never expect of lawyers, or even of trained nurses. Doctors have had to perform these charitable gestures as if they did not care at all for money. Yet they have lived in the same acquisitive society in which we live. They have had to struggle to attain the standard of living we expect of them. They have had to sell their technical ability in the market, right while their wage scale was being depressed by the advent of many new institutionalized agents of medical treatment.

It is easy enough for us to sit in condemnation of the doctors and to regard them as heartless and greedy. But they too have children who need shoes, wives who need clothes, and houses and equipment to keep in repair. They did not themselves order the mass changes in our economic system which render their own situation precarious. Quite naturally they tend to cling to old forms and customs which, in the past, gave them and their predecessors decent livings. But it is time that their leaders awakened to modern trends.

The Doctor Feels the Pressure

For one thing, the cost of medicine as at present subsidized has fallen heavily upon certain business and industrial interests. These interests naturally seek not only to depress the physician's income, when he works as a salaried employe, but also increasingly to advocate forms of state medicine that will be disadvantageous for the doctor and hence bad for the public. They do this in part to distribute the cost of medical service more widely among the public, and then to relieve themselves of what they regard as an undue share of that cost, but also to saddle a lowered income upon the doctor by state decree.

The leaders of the medical profession have been blind to this tendency. They have failed to see that the provision of adequate medical service for all the public is a problem confronting both doctors and the public, and that unless doctors solve this problem, a solution unfair to them and hence, in the long run, unfair to the public may soon appear. That their own incomes on the private fee system tend toward extinction doctors tend to regard as a result of the pernicious activities of iniquitous individuals, who seek to undermine their position, rather than of the irresistible operation of economic laws.

British Evolve a System

Some years ago British doctors remained aloof from this problem and affected to disdain all forms of state medicine. They refused as a group to have anything to do with the scheme of national health insurance which was finally devised by laymen and put into operation. Because doctors had too little to do with its devising it was a most imperfect system and it took years to solve the problems presented. Yet today the various British medical journals repeatedly praise the system of modified state medicine finally evolved in Great Britain and decry the American medical journals for misunderstanding and ridiculing it.

The project indeed was undertaken in Great Britain by conservatives who regarded it as a bulwark against socialism and state medicine! But today the British doctors almost unanimously unite in desiring the continuance and the improvement, not to say the further extension, of the Insurance Medical service which they say has produced immense gains for the community. They recognize themselves as part and parcel of the community as a whole, something the organized American medical profession has not so far done.

The provision of better medical care for the general public is paramount in this country. The American medical profession can only improve its own status by recognizing this problem and advancing its own interests by improving the status of the community as a whole. The experience of Great Britain and of many other countries offers guidance and shows that the doctors do not suffer injury in the long run, especially if they interest themselves in the scheme and take an active part in its formulation.

Medical Profession Here to Stay

It has been shown by experience of other countries that it is better to provide not merely for doctor's visits, but for full medical service, right at the start. But the medical treatment side of such a system should be kept as separately as possible from the business of reimbursing the insured. There should be as little interference as possible with the relationship between doctors and their patients. Members of the medical profession should hold the high administrative positions in such a scheme and there can easily be arranged far more freedom of choice of doctors under a state scheme than under our present system of unorganized charity.

The doctors need have no apprehensions of disaster to the medical profession. The system would be advantageous to the public. The medical profession cannot and will not be obliterated. It will gain rather than lose dignity and prestige by taking an active, voluntary part in the complete reorganization of our medical facilities. It can, however, be injured by waiting for regimentation under hasty and ill-conceived lay-devised legislation. By formulating their own scheme now doctors can insure themselves a decent livelihood and end quackery at once and the same time. Moreover they can then freely utilize their expert knowledge for the social good at all times. They will not have to stop a course of treatment or advise some less adequate method of treatment because the patient cannot afford the best. Precisely the same funds we now expend on our inadequate and disorderly medical system will amply finance a soundly organized system of medical treatment for all of us.

It is all a matter of reorganization and rearrangement. The French offer a cue. The French medical profession did not sit supinely waiting till laymen handed it a scheme and forced it to accept. French doctors clearly read the future. They then went to work diligently and fashioned their own scheme which the French public accepted under the health insurance laws of 1930. So effectively indeed did the French doctors combine, and so powerful was their threat of noncooperation, that every one of their demands was granted. The resulting scheme may fairly be called a system of health insurance after the doctor's own heart which also admirably serves the public.

Individualism Within Collective System

French medical men are grouped into local professional bodies called syndicates. These are united in a national federation representing seventeen thousand doctors. This federation massed, formulated and presented its demands, and drew the support of the dentists and pharmacists. But the public was assured that the doctors had no objection to national health insurance. What they objected to was the turning of patients into numbered cases and the setting up of invidious distinctions between insured and other patients.

The scheme permits the patient absolute freedom of choice of doctor, dentist, pharmacist, midwife, masseur and nurse. Things are so arranged that patients make direct payment of their fees to doctors when they are examined. The patient is later reimbursed by his insurance office at a set official rate or, if indigent, he can arrange an emergency grant of cash in advance. Professional secrecy is perfectly safeguarded. Doctors have complete control of prescriptions and of all medical matters. Laymen handle the funds.

Here is a medical system which strictly preserves individualism within the frame of collectivism. The insured patient is made in all points the equal of the noninsured, no matter how wealthy the latter. The doctor does not know whether his patient is or is not an insurance beneficiary, until he fills out a blank before the patient leaves. Since his fee is the same in either case he does not care about this matter. Benefits are paid for sickness, maternity, old age—and eventually will be paid at death. Medical and dental care, as well as

surgery, hospital charges, and drugs and appliances are all covered.

It does seem that American physicians have been downtrodden long enough. It is time for them to realize that bigoted belief in archaic economic dogmas will not profit them. They must take a hand in the formulation of their own destiny. They have made modern medicine what it is, for without the doctors there could be no clinics, no hospitals, no medical research—no matter how much money was spent. They should organize, formulate a rational, scientific scheme of providing medical care for all who need it. They should put this scheme into operation under their own supervision, not under that of bankers, industrialists, business men or other laymen.

Laymen should be represented in the organization, of course, just as should also be dentists, pharmacists, bacteriologists, chemists and social scientists, but properly trained experts, selected by test examinations, should be in command. Then physicians would no longer be required to be either greedy and acquisitive, or to work against the best interests of the public. They would be neither overpaid nor enslaved. They would have complete equipment and decent salaries, not to mention sick leave, medical attention, vacations, and fixed hours of leisure and recreation. They would retain permission to treat wealthier patients for fees. They would have retirement allowances and could be pensioned early enough in life to enjoy it if they wished.

In this scheme the basic relationship between doctor and patient would remain unchanged. We patients would have freer choice of doctors than ever before. But the detailed formulation of such a scheme is the job of physicians. It would be impudent for a layman to attempt that. However, any layman can see that now is the time for all good doctors to come to the aid of the public, because physicians can best serve their personal interests and improve their professional status by first serving their fellows to the best of their ability.

BOOKS

Saint and Autocrat

GOD'S SOLDIER, GENERAL WILLIAM BOOTH. *By St. John Ervine. The Macmillan Company, 2 vols., $7.50.*

IF the fortunes of Anthony Adverse are worth 1,200 pages, certainly there is no prima facie reason for thinking that Mr. St. John Ervine is guilty of prolixity or undue inflation when he devotes an equal acreage of print to the story of the lives of General William Booth and his wife, Catherine Booth, especially when he includes a 60-page interlude on the history of Methodism from Wesley to Booth and extends his narrative to cover the history of the Salvation Army during the twenty-three years that have elapsed since the Old General's death. The three subjects of this study are inseparable—the General, Catherine and the Army. It was inevitable that the biographer should include them all, but it was wise that he should do it deliberately and with such a fair distribution of the honors.

The story is written with frank admiration, but critically and on the basis of an exhaustive study of the documents, both printed and unprinted. In relation to the Army, Mr. Ervine is a sympathetic outsider, but he has had the cooperation of the surviving members of the family and high officers of the Salvation Army. In comparison with this thorough and scholarly study, Harold Begbie's life of Booth, which the author freely criticizes and frequently confutes, sinks to the status of a romanticized and uncritical biography. To mention only two points among many that might be cited, Booth's father was not a formerly well-to-do gentleman in reduced circumstances, but an honest workman who never had much and who tried in his later years to gain prestige in the eyes of his family and neighbors by pretending to an earlier affluence that he never had; and when Booth left the New Connection Methodists to become an independent evangelist he did not do so at great financial sacrifice and suffer the pangs of deep poverty in consequence, but immediately enjoyed a much better income than he had received before and a better one than was enjoyed by any minister of the group from which he separated.

Booth never failed in his gratitude to Methodism for the start it gave him in his religious life and the field it offered for his first religious work, while he was still apprentice to a Unitarian pawnbroker. But he soon became more Methodist than the Methodists. His irrepressible desire to save sinners "alienated the sympathies of Nice People"—and there was an element among the Methodists who were very anxious to be nice, and all the more so because members of the establishment considered them all crude and fanatical. He was enabled to quit pawnbroking and devoted himself wholly to preaching when Mr. Edward Rabbits, a pious business man, put the youth on his pay-roll at twenty shillings a week and let him go forth to preach where he would. Ervine defends Rabbits against Begbie's charge that he was stingy for offering so small a stipend by showing that Booth, asked to name his own salary, suggested twelve shillings a week. The young evangelist soon joined the Reformers, a small but disputatious sect separated from other Methodists but not united among themselves. Failing to persuade these to unite with the Methodist New Connection, by which merger he hoped that a more disciplined society might be formed among the more ardent Methodists, he himself joined the New Connection and presently entered their "seminary" to make formal preparation for the ministry. The seminary consisted of three or four students in the house of Dr. Cooke, who constituted the faculty. Even while there he made more progress in evangelism than in theology or the ancient languages, and the call of the field was soon too strong to be resisted.

About this time Booth married Catherine Mumford, after a long engagement. He was as lucky in love as Wesley was unlucky. Catherine was the perfect helpmeet for Booth. Frail wisp of a thing as she was, she was a tower of strength in the work which thereafter was not so much his as theirs. Her work in the slums of London, begun while she was having a baby a year, and her ardent feminism which soon found expression in her own preaching, established two principles which were essential in making the Salvation Army what it became toward the end of the century.

Booth's ardent evangelism simply outgrew the limits of New Connection Methodism. He walked out, decisively but perhaps less dramatically than has sometimes been represented, and for something like five years worked as an independent evan-

gelist, with increasing power and success. Then, gradually, began the building of the organization of the Army.

Booth was an autocrat by temperament and by conviction that the work he meant to do required concentrated authority on the one hand and unhesitating obedience on the other. When he called himself "General," he meant General, and he was no tin soldier. His "Army" had the discipline that any army must have to be effective. Booth probably never had an intellectual doubt in his life about any matter of faith or duty. He could exercise authority with the perfect assurance of one who has no uncertainties. He did not encourage his followers to ask questions or to be seekers after truth. They could seek salvation, but truth was not something to be sought but something to be accepted once and for all. His idea of an effective organization was as rigid as that on which the Society of Jesus is based. Unfortunately, other members of the Booth family inherited something of his temperament and difficulties naturally arose. All these are adequately discussed by Mr. Ervine, but not to the overshadowing of the work which the Army continued to do. It has outgrown the contempt and obloquy under which it labored in its earlier years. It has become more respectable than Booth ever expected it to be, perhaps than he wanted it to be. Its future, in the author's opinion, is problematical. It is afflicted with bureaucracy, but "its young officers, bewildered and dismayed by the acts of their elders in 1929 (the deposition of General Bramwell Booth), have turned with more determination to the work of rescue and are resolved to keep themselves immune from the virus of ambition." If that is true, as it well may be, the future of the Salvation Army is secure.

W. E. GARRISON.

Mr. Wells Diagnoses America

THE NEW AMERICA, THE NEW WORLD. *By H. G. Wells. The Macmillan Company, $1.00.*

SOCIAL prophet, world historian and critic of men and movements, Mr. Wells has exceptional qualifications for diagnosing America in this period of confusion. All the more so because he lives far enough away to get a general view, comes to our shores often enough to see many details, and does not stay long enough to incur obligations to any party or clique. He finds that both the administration and its critics lack a comprehensive and consistent design. The history of the new deal, whether told by its creators and defenders or by its opponents, does not reveal one increasing purpose toward any clearly definable objective. "The American mind has not kept its vision of the world and its thought about social structure up to date." Neither, he concedes, has France, or Germany, or Italy, or Russia, and England least of all. "Maybe because of deep-lying British affinities—particularly the lazy disposition to underexert and trust to muddling through—America even now is failing to display any real vigor of intellectual synthesis."

The liquidation of the NRA, which has occurred since Mr. Wells's book was written, has doubtless deepened his impression that we are struggling as opportunists toward an undefined objective. It may be inquired, for example, which of three results we really want: a small-man democracy, with independent farmers and small enterprises protected by antitrust laws from the pressure and the unfair competition of monopoly; or a planned economy in which individual units will be controlled and directed from above; or a restoration of the system we had before the great crash plus a few safeguards to improve labor conditions and banking practice and to minimize the chance of another depression when we get out of this one. The President's tax message looks toward number one; the NRA looked toward number two; the most formidable body of opposition looks toward number three.

Since Mr. Wells praises the freedom of criticism that he finds in America, he cannot well object that there is a jangle of conflicting views. What he can and does object to is not the conflict between different minds but the inconsistency in individual minds. He is less disturbed by the fantastic nostrums, as he considers them, of Huey Long and Father Coughlin and Doctor Townsend, than by the weakness and confusion of what is said in reply to them.

Perhaps he has grown more cautious with years, though not less incisively critical. At any rate Mr. Wells risks no prediction as to what America will do. But he does see and say that America's leadership in the world is of decisive importance. She will draw the world upward to a new way of living, or "go low and drag the rest of the world down with her." But first she must determine which way she wants to go, and then bend all efforts unitedly to go that way.

W. E. G.

CORRESPONDENCE

Using Films in Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Has not the time come seriously to consider installing a picture talking machine in our churches? We know that the daily press and the cinema influence society far more than the pulpit today. If we are wise in our generation we will adopt modern methods to teach eternal truth.

The possibilities in this field are beyond calculation; why not adopt the cinema for the propagation of the gospel? Could not the combined resources of evangelical Christianity either produce a demand sufficient to warrant some private producer making suitable and appropriate films for this church market, or the Federal Council of Churches, or some other agency?

Would not missionary money be well spent in filming the Bible and other literature?

Congregational church, J. K. BALLOU.
Alturas, Calif.

Wanted: A Christian Doctrine of Property

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial of July 3 entitled "The President Defines the Issue" you say: "Great aggregations of wealth do not rightfully belong to the individuals who heap them up. They belong to society." Does not this oblige you to go on and give us a definition of "property"?

Here is the nearest I can come to it: Property is a relation established by the group between a man and things in virtue of which the man is granted exclusive control and use of the said things. Isolated man could have things, as Robinson Crusoe on his island, but his things would not be property. It is society that gives to a man's things the character of wealth: no society, no wealth.

Another thing: The movements of society enhance the value of a man's things. I have seen the statement that Manhattan island was bought from the Indians for $28. The movements of society have enhanced that value to billions. Blackstone is authority for the statement that "there is nothing in nature or in natural law whereby a few words on parchment can convey title to land in perpetuity." The men who have held title to Manhattan have not created and could not have created a billionth of the wealth that has there appeared.

I once met a man, the only one of his kind I ever met, who told me he has repeatedly tried to calculate the amount of his personal contribution to his annual income. He never got it above five per cent. I have asked college classes to make the calculation of the individual's contribution. In view of the fact that God contributes *all* the original materials, and that society contributes the character of wealth and enhances the value of the accumulations (un-

earned increment), these classes have never got the individual contribution above two per cent. It follows that if distribution is made on the basis of the factors in production, God and society could only leave the individual what is necessary to keep him in full efficiency as a servant of the general good.

Is not the time ripe, Mr. Editor, for a Christian doctrine of property? Some years ago Bishop Charles Gore and a group of friends published a book entitled "Property, Its Rights and Duties" which went further on that line than any book I have seen. I am writing to ask that you follow your editorial of July 3 with a discussion which will carry us through to the fundamentals in this field.

Professor of Ethics, EDWIN MCNEILL POTEAT, SR.
Furman University, Greenville, S. C.

Mr. Michael Williams and the "Temporal Power"

EDITOR THE CHRISTIAN CENTURY:

SIR: In my article "Pius XI and America" (The Christian Century, June 5) I stated that "some Catholics, among others the pious Michael Williams of the Commonweal . . . registered emphatic protests against the resumption by the pope of kingly rule over a state." On June 26 there appeared in The Christian Century a disclaimer in which Mr. Williams said: "I have never made any such statement as that attributed to me by Dr. Barrett. To what statement of mine he can refer, I have no idea."

The statement of Mr. Williams that I had in mind—unfortunately I had not the exact words—at the time of writing my article is to be found in his book "Catholicism and the Modern Mind" (page 82). In this statement he frankly admits the hostility of American Catholics to "temporal power" and haltingly indicates his own attitude. The passage reads: "By far the greater number of American Catholics with whom I have discussed the Roman question, the problem of the 'temporal power,' are all firmly against the resumption of the pope's acknowledged place as head of a state. On this point, I think, I am a heretic from the overwhelming American doctrine."

The words of my article if strictly interpreted were, I admit with sincere regret, an overstatement as regards Mr. Williams. It is one thing to "protest emphatically" against something and another to record with complacency an overwhelming hostility to something. At most I have shown that Mr. Williams' "protest" against "temporal power" was negative rather than positive and emphatic. And, if, as I hope he will, Mr. Williams can produce some plea for "temporal power" that he wrote at the time in the teeth of American Catholic feeling he will have proved himself more loyal to Roman doctrine than I gave him credit for.

E. BOYD BARRETT.

Incredible, But True

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a reader and subscriber to The Christian Century about eleven years; a commissioned officer of the Boy Scouts of America somewhat less than half that time. Some weeks ago you published an editorial paragraph regarding the so-called "Red Flag" list of men not eligible for scouter's commissions. Your paragraph strongly hinted that the purpose of the list is to keep men of radical economic or political viewpoint out of the organization, and in effect challenged scouting to prove the contrary if it could.

Since then I have not found any mention of the matter in your correspondence columns or elsewhere. It seems incredible that you have received no replies. Why have they not been printed?

I have known of the list for years. Its purpose is to keep sexual perverts and morally or emotionally unfit men from contact with boys, and to keep out of positions of responsibility men who have been financially irresponsible in other councils. After your paragraph appeared I wrote to national headquarters and secured a written confirmation of my previous word-of-mouth information on the subject. Naturally any publication of names from the list is impossible.

While your paragraph did little harm to scouting, I regret that you have published no replies. I have long considered The Christian Century one of the few really reliable magazines, based on the belief that you had courage to print both sides of controversial issues, and were not afraid to admit a mistake. It grieves me exceedingly to note your departure from that policy.

Mesick, Mich. HAROLD OATLEY.

Approves Dr. Poling's Approach

EDITOR THE CHRISTIAN CENTURY:

SIR: In the editorial (July 17 issue) "Endeavorers Warned Against Anti-War Pledge" you disagree with Dr. Poling in his warning to Endeavorers to refrain from taking an absolute pledge to refrain from participation in any future wars. It seems to me that Dr. Poling's approach to the question is the wisest; first to lead young people to "choose Christ" because his way of life commends itself to them as the solution to the world's problems and then leave the working out of specific problems, as that of war, to the maturer wisdom of their later years. Adolescents normally are easily swayed by emotional appeals and hence are susceptible to exploitation by those with axes to grind, but those with the welfare of youth at heart will refrain from taking advantage of this susceptibility by psychological coercion. I believe it is becoming more widely recognized that pledges are not the best thing for young people. For instance, youths are not so frequently persuaded to take the temperance pledge; instead they are made acquainted with the social and personal effects of alcohol and then asked whether in their opinion the use of liquor is consistent with following Christ. Appealing to their intelligence as well as their emotions is more effective than persuasion to sign a pledge.

I believe that taking advantage of mass psychology to herd droves of young people into the pacifist fold is dangerous and may easily cause serious injury to their personalities and characters.

Niagara Falls, N. Y. DWIGHT E. ALLEN.

The Question Box

Would you discuss the subject of Biblical Typology? Is there a series of types in the Old Testament which foreshadowed the New Testament dispensation? If so, on what principles did it proceed, and what authority does it hold for the church today? C. B. F., Brattleboro, Vt.

THE Old Testament is a vast picture gallery, on whose walls are displayed scores of scenes and characters which the writers of the New Testament, and Christian commentators and preachers of later times, found valuable in their efforts to interpret the gospel. The literature of religion, both of Christianity and of the ethnic faiths, is full of illustrative references to the incidents and personages of their classic writings as valuable for the instruction of disciples. The New Testament is particularly rich in its allusions to the ancient scriptures of the Hebrews as affording illustrations pertinent to the life of Jesus and the ministries of the early church. Such are the citations of characters or objects in the story of the past which furnished parallels to the life and activities of our Lord. Of this nature are the references to the priestly ministries of Aaron, to Jesus as the second Adam, Joshua's leadership of Israel to Canaan, the Passover lamb, the manna, the rock in the wilderness, the brazen serpent, the cities of refuge and the veil of the temple.

One of the most elaborate of these uses of an Old Testament object as illustrative of some feature of the gospel regime is the description of the tabernacle as affording a useful picture of the church of Christ. This reference by the author of the epistle to the Hebrews has been much used in the history of Christianity as descriptive of the structure and functions of the New Testament institution. Similar in value are the frequent references of Paul to the ancient law as a figure of speech and a contrast with the Christian administration.

One must make a clear distinction between this illustrative use of older personalities and events, which is common to most of the

New Testament writers, and the traditional meaning of "typology" as a doctrine of foreshadowings and predictions. That was the assumption of the older school of "typologists," of whom Patrick Fairbairn was perhaps the best example. In that system all these allusions to Old Testament characters and events by the writers of the later scriptures were pressed into service as divinely preordained, and as intended to be direct anticipations of the Christian age. There was no such predictive purpose in the lives and actions of Hebrew worthies.

Still more must the student of the Bible be on guard against that extravagant and unwarranted form of "typology" which employs such events as the use of the scarlet thread by the spies at Jericho as a "type" of the saving blood of Christ, or the ark as a foreshadowing of the church, or the exodus as a prefiguring of the soul's escape from bondage to freedom. Useful they are, as was John Bunyan's great allegory, to make more vivid the truths of religion. But not as divine anticipations of things to come.

H. L. W.

The Churchman's Libel Fund

[By the Editor]

REPLYING to an inquiry as to the prospect of raising $10,200 with which to pay the judgment for that amount rendered to Gabriel L. Hess for libel by The Churchman, our esteemed Episcopalian contemporary, Dr. Shipler, the editor, sends the following telegram:

> Impossible to estimate prospects. Negotiating with Hess for time on execution of judgment. Prospects fair tonight. Feel certain we can raise full amount if necessary and given time. Checks coming daily. Mostly small amounts. Profoundly grateful for your splendid support and letter. Commonweal (influential Catholic weekly—C.C.M.) carries appeal for funds. Michigan Catholic supporting us.

The facts in this case were set forth in The Christian Century of July 10. The penalty, we understood, was to have been paid on July 17. It appears from the above telegram that the amount was not in hand on that date, and that The Churchman has been compelled to plead with Mr. Hess for more time before the court exacts his pound of flesh. It stings one's pride that any negotiation has been necessary. But the time was too short for the religious press to reach its constituency. Dr. Shipler's wire seems to imply that the "negotiations" are pointed not only toward the extension of the time but to the reduction of the amount. If this is the meaning of his words, "full amount *if necessary*," we regret it. Our highest wish in this matter is to give the full round amount of $10,200 to Mr. Hess and let it burn a hole in his pocket!

That money, gathered from men, women and children in all parts of the land, who have strong feelings on the subject of decency in the movies, and who resent with Christian wrath the course pursued by Mr. Hess, would surely make his victory over The Churchman more uncomfortable than the "damages" caused by that paper's error. The scriptures speak of "heaping coals of fire" on your enemy's head. We have here a clear case to which that injunction applies, only the metaphor should be changed to stuffing 10,200 coals of fire into Mr. Hess's pocket! Let us make it possible for The Churchman to give it *all* to him —no compromise amount!

It only requires that three or four thousand Christian people shall come forward with voluntary gifts of one, two, three, five, ten, twenty-five and fifty dollars, for the Churchman to be enabled to pay the amount decreed by the court as balm for his wounded reputation! Just give us a little more time, Mr. Hess, and we'll get the money for you! Don't bother about reducing the amount! We like it just as it is—$10,200! The Christian Century has hoped that at least a thousand of its readers would participate in this libel fund. Checks are coming in to Dr. Morrison daily. The number of contributors to date is 132. The total amount of their contributions is $612. This money and all further amounts received will be held until the full amount of the judgment is in hand. Every gift will be returned to the donor in case the full amount is not secured. Contrary to the original announcement, no public acknowledgement in The Christian Century will be made of individual gifts, but each gift is being acknowledged directly. Make checks payable to Charles Clayton Morrison, and indicate that they are for "The Churchman Fund." Address 440 S. Dearborn street, Chicago.

Expressions From Our Readers

Some fine things have been said in the brief notes which have accompanied the gifts. Here are a few:

"As a Presbyterian, I hope The Churchman will live to put up a bigger and better fight for clean movies." ($2.) "Will increase this small check, rather than have the Churchman destroyed." ($2.) "I am deeply grateful that you have brought us the opportunity of contributing. The Christian Century is to be congratulated on the stand it has taken." ($10.)

"The Parsons (Kansas) Ministerial association voted to send $10. to you for the Churchman fund." ($10.) "I sincerely hope the readers of your great paper will be as generous in their response as The Christian Century has been in putting the issue before the public." ($1.) "We are two Episcopalians, one Presbyterian, and one back-sliding Baptist. We wish we could do more." ($4.) "Toward the fund you are raising to help The Churchman pay the outrageous verdict." ($25.) "I can easily send the cost of a few movie tickets and sincerely hope the entire $10,200 will be raised by your efforts." ($2.)

"I shall gladly pass up a couple of movies to make up for my contribution." ($1.) "I feel that we should stand by the folks who fight our battles for us. Let me express my great admiration for the courageous stand taken by The Christian Century." ($5.) "I am neither a subscriber to The Christian Century nor an Episcopalian, though I do read The Churchman. I particularly like your brotherliness with The Churchman in its present difficulty." ($1.) 'Wish my dollar might be multiplied many times." ($1.)

"From a retired minister of the Methodist Episcopal church who greatly appreciates The Churchman." ($1.) "It seems to me that as a result of your efforts and the efforts of many friends interested in Christian causes the movies in this country are cleaning up considerably, but certainly the good work should not be stopped. The effort for reform must be a continuous one, otherwise the ground gained will be lost again." ($25.) "I simply cannot tell you how greatly I appreciate The Christian Century's unselfish support of The Churchman in its present difficulty." ($1.) "I am so grateful to you for giving us a chance to help." ($1.) "I am outraged at the verdict against The Churchman." ($1.) "Success in your endeavor to aid the pioneer in the struggle to bring decent motion pictures to the public and to our children." ($1.) "Will eagerly await news that The Churchman will continue to be published without interruption." ($1.)

"Here is my bit to aid in the cause of cleaning up the movies." ($1.) "A small sum, but gladly given in appreciation of a courageous fight in a good cause." ($10.) "I wonder if our Catholic friends will help." ($1.) "I will send other checks if you need more funds to rescue The Churchman." ($5.) "I wish it could be $500." ($5.) "If you do not get the amount you need I'll send another dollar." ($1.) "For The Churchman Fund." ($50.) "Here's my check. If you think I ought to make it $25, say so." ($15.)

NEWS *of the* CHRISTIAN WORLD

Disciples Sail for World Convention

Dr. Holmes Says Hitlerism Has Won Mass Support—Presbyterians Survey Social Activities

(Correspondence from New York)

NEW YORK, July 20.—More than 500 delegates are expected to sail from here on the Britannic on July 29, to attend the world convention of the Disciples of Christ to be held in Leicester, England. This is the largest organized party going to Europe this summer and it is expected that there will be 2500 delegates in attendance at the convention. Among the speakers scheduled for this great meeting are the Very Reverend William R. Matthews, dean of St. Paul's cathedral, and Rev. F. Luke Wiseman, general secretary of the board of home missions of the Methodist church. On the convention's program such subjects as world peace, race relations and the liquor problem have a prominent place.

* * *

Pastors' Summer School At Auburn Seminary

It was my good fortune to be present at the Auburn theological seminary summer school for a few days this week. The Auburn theological seminary has just closed an unusually successful summer session. More than 100 students, drawn from many states and some foreign countries, have been in attendance. Of particular interest have been the addresses on modern physics by Peter I. Wold and the classes in psychology by Ernest M. Ligon, both of Union college. Auburn seminary has been holding these summer sessions for about 25 years and was in fact among the first theological seminaries in this country to see this opportunity for service to Christian leaders.

* * *

Masses Back Hitler, Says Dr. Holmes

John Haynes Holmes, pastor of the Community church, has been receiving considerable criticism because of his reports of his recent trip to Germany. Throughout his life Dr. Holmes has not truckled to any group or said what he believed men wanted to hear. He has spoken the truth without fear or favor. Although he is no friend of the nazi régime he is convinced that the masses of the German people are for it and for Hitler. This he has said, and many opposed to the nazi tyranny feel that he has somehow betrayed them. But never did the fearless sincerity of John Haynes Holmes show forth more clearly than in his statement this week. Said he: "I know nothing more important than to report frankly and fully what appears to be a fact, even though this fact proves not to be consistent with one's expectations, desires, hopes or opinions. It is in this spirit, much against my will, that I have borne this testimony about Germany. That anyone should interpret my statement of the sinister success of nazi rule as involving an endorsement of or an apology for this rule has shocked and grieved me. Also I had not thought that, on my return from Germany, it would be necessary for me to reaffirm convictions of liberty, justice and humanity which have been my very life for more than a generation. . . . Two full years of censorship, propaganda, oratory and agitation of every kind have done their work. On the one hand the people have been denied knowledge of what is going on; on the other hand they have been fed day after day, month after month, with the glory, beneficence and power of the nazi rule. This twofold influence has at last produced what can only be described as a growing enthusiasm of great masses of people for 'der Fuehrer' and his government."

* * *

Psychic Phenomena Cause Divisions

As has been previously mentioned in these columns the controversy over the "Margery" mediumship has resulted in the forced resignation of Frederick Bligh Bond, secretary of the American society for psychical research. Mr. Bond and others have now organized the "Survival foundation," with offices at 7 East 42nd street. This new organization expects to issue a magazine, "Survival," in the very near future. There seems to be something about this whole subject that causes organizations specializing in it to have more than their share of controversy. As a result there are now at least four societies here in the east pledged to the scientific study of psychic phenomena.

* * *

New York Presbyterians Make Social Survey

The social service committee of the New York presbytery is making a survey of the social service activities carried on by the various churches in this area. Each church is being asked to list what it is doing in the fields of temperance, race relations, peace, industry, domestic relations, motion pictures, etc. This information is to be presented to the presbytery at the fall meeting.

* * *

Italian-Ethiopian Dispute Stirs New York Radicals

Considerable interest has been aroused in various liberal and racial groups concerning the possibility of war in Africa. Last week a conference was called at the Italian labor center on East 14th street for the purpose of forming a permanent committee to mobilize public opinion against Mussolini's war plans.

EDMUND B. CHAFFEE.

Methodist Leader Supports Universalist Church

Dr. Frank Kingdon, of Newark conference, has joined the Universalist church as an associate member. In a statement to a Newark paper, he says: "I support the program of Newark Universalist church because it is pioneering in methods for bringing Christian insights and patterns of action to bear upon social analysis and social control." He retains his standing as a Methodist minister, though at present in detached service as president of Dana college.

Quaker Society Cautions Nazis

Britain Seriously Concerned Over Abyssinia—Labor Demands More Relief —The Press and Religion

(Correspondence from England)

LONDON, July 2.—The Society of Friends through its main committee, the committee for sufferings, is sending a letter to the chancellor of Germany and his people. It reveals how thoroughly our Quaker friends understand the strain of postwar years and how deeply they long for a restored unity among the nations. It deals with the concentration camps and with the repression of those who do not agree with the nazi rule. There is sure to be a repercussion from such a policy. It will postpone the entrance of Germany into that closer friendship which is desired. "The Christian experience of the Society of Friends through 300 years," says the letter, "assures us that the practice of these coercive measures involves the laying up of an evil store of reaction whilst to abandon them would awaken a response of good will in thousands of hearts and make for peace in the world at large." The Friends speak with grace as well as with firmness and they are sure of a hearing. Their counsels are wise and if they were heeded would bring the peaceable fruits of righteousness.

* * *

John R. Mott Visits London

John R. Mott is paying one of his many visits to London. He has much to tell of his ninth visit to the east. It is perhaps 40 years since he first came to this country. He has many deliberations in which to take part, but I am not surprised to learn that this afternoon, not for the first time, he is at Lords where the Oxford and Cambridge cricket match is being played. Dr. Mott has been an invaluable servant of the church universal, and we cannot be too thankful that he began his life work early and that there has been so splendid a continuity in this service.

* * *

A Detective Thriller With a Lesson

The approach of vacation time will justify a note on A. E. W. Mason's new novel, "They Wouldn't Be Chessmen." It is an excellent thriller with the delightful French detective, M. Hanaud, in action. He has a charming way of using English slang or proverbs in a way all his own. He will call a "cool customer" "a cold purchaser." A hunch, such as a hunchback might have, is a "nonconformity of the back." But it is the theme to which I should like to draw attention. It is the story of a cleverly planned crime which literally could not have failed if the actors had been like chessmen. But they were not chessmen to be moved from square to square by a master's hand and to wait patiently where they were until the master moved them. No, they

were all over the board. Each of them had his or her own interests and passions and the result was the failure of the plot. Is it not a truth always to be remembered that we are not chessmen? Even in the hands of the Lord God we are not chessmen. This has to be remembered when we think of the untidy and unfinished world in which we live.

* * *

Lloyd George Complicates British Politics

The convention of which I wrote last week provided a triumph for Lloyd George. The resolution to create councils of action was passed with practical unanimity. But I understand that the hall in which the convention was held was not by any means full. Outside the conference the general attitude of observers is one of hesitancy. The word has clearly gone forth that the national government will treat these councils of action partly as based on mistaken judgments, and partly as unnecessary. "So say we all!" Once more the pooh-pooh is heard in the press. Others who are disposed to be friendly to the policy of pressing for more positive support of peace, and of venturing more upon reconstruction, are still nervous of the great wizard and are afraid of becoming pledged to his party. The free churches are not likely to take any united political action, but there will be councils set up locally which will put certain questions before candidates for parliament. If all answer satisfactorily the council will not act; if one only is satisfactory they will recommend that he be supported; if all are unsatisfactory the question will arise whether or not candidates shall be run. I do not think this will happen often. The main purpose of the councils will be to put pressure on candidates, but when we are dealing with Mr. Lloyd George we are prepared for surprises.

* * *

Abolition of Submarines a Political Issue

Lloyd George's criticism of the government's attitude toward the abolition of submarines has been hotly answered by the government spokesmen. It has always been their policy, it is claimed, to advocate the abolition of the submarine; but what practical end could be served by a mere paper reaffirmation of the desirability of this action when it is well known that other nations, France in particular, have always been firmly opposed to it and never more so than today? Lloyd George has returned to the attack and declares that Britain has turned down a German proposal with disastrous results.

* * *

The Abyssinian Dilemma Taken Seriously

It is perhaps as well that Signor Mussolini did not accept the offer made by Mr. Eden in the name of our government. The proposal was that a kind of corridor should be offered to Abyssinia out of the British protectorate of Somali-land. There has been severe criticism of the proposal partly on the ground that we have no right to offer something which is not our own. The Abyssinian situation is treated seriously here; some are in favor of Britain's pressing for a definite attempt on the part of the league to prevent Italy from making war. But clearly the government will not commit itself to such a serious action. It is known to be opposed to the designs of Italy, but there are many reasons for caution. If Italy were successfully checked, what effect would that have upon her European policy? France is known to be opposed to any firm action on the part of the league, and to be ready to stand by Italy, during the absence of her troops, in the event of trouble breaking out in Austria. The dilemma seems complete. If the league acts, it will act without the support of France; if it does not act, its authority will be ended.

* * *

London Press Discusses Religious Problems

An important discussion has been taking place in the Times on the subject, Christianity in the modern world. It has turned upon the need for a restatement which will deal honestly and openly with the changes which modern science has brought about in our world interpretation. Among the writers who set out to answer the original challenge of Professor MacBride were the dean of Exeter and the archbishop of York.

EDWARD SHILLITO.

Danish Lutherans Take Stand Against War

Join Forces With Other Churches to Resist All Forms of Militarism

The Danish Evangelical Lutheran Church in America, with a baptized membership of 18,000, assembled in convention in Danevang, Texas, June 14-18, passed the following resolution:

"Be it hereby resolved that the Danish Evangelical Lutheran Church in America in convention assembled fully endorses other church bodies and peace organizations in their efforts to secure full publicity concerning the facts and forces of armaments, and in their efforts to create an enlightened public opinion against the outrageous increases of current appropriations for the war and navy departments. . . .

"We condemn the traffic in armaments, the diversion of money from public funds to channels indirectly enlarging the power of the military establishments, the subtle basis of the militaristic setup and spirit in various public activities such as R.O.T.C. colleges, relief organizations, and economic agencies of control, and the taking of excessive individual and corporate profits in the production of armaments.

"We support the Nye committee investigation and legislation instrumentalizing the Kellogg-Briand multilateral treaty outlawing war. . . ."

American Bible Society Buys New Location

The board of managers of the American Bible society has announced its purchase of a six-story building on the southwest corner of Park avenue and 57th street, New York city, which it intends to alter and occupy early in the fall. The society's first "Bible House" was built in 1822 at 72 Nassau street, but it soon proved to be too small to meet the increasing demand for Bibles. In 1853 the present "Bible House" was occupied, and since that date scriptures in 69 languages and dialects and five systems for the blind have been printed and bound.

Politics Stirs The Philippines

Women Seek Franchise—Tenant Rebellion a Constant Threat—Dr. Mott Meets the Missionaries

(Correspondence from the Philippines)

MANILA, June 25.—The political pot, always a-simmer in this hot climate, suddenly boiled up vigorously yesterday. The legislature in extra session passed a special law for the commonwealth election next September providing that only literate males 21 years of age may vote. The women were thoroughly aroused. For years they had sought the right to vote, and this same legislature had enfranchised them only a few months ago. The women made an excellent record, surprising everyone by the large vote polled in the recent plebiscite on the constitution. Their leaders said yesterday that they would first appeal to Governor-general Murphy for a veto. If that failed they might next go to the courts. They will use care not to prejudice their cause for they hope before long to take advantage of a provision in the new constitution granting them the franchise if within two years after the inauguration they can poll a total of 300,000 votes in a plebiscite for that purpose.

The real campaign for the presidency, vice-presidency and membership in the new unicameral legislature has hardly got under way. The political parties that flew at each other over the independence acts a year ago recently formed a coalition and named Quezon for president and Osmeña for vice-president. General Aguinaldo and Archbishop Aglipay had previously announced their candidacies for first place in the commonwealth government. So the three-cornered contest will soon be on. The platforms thus far published give little promise. Fundamental changes insuring social justice for hundreds of thousands of peasants must come before the country may feel safe from uprisings similar to that of the Sakdalistas last month.

* * *

Leaders Exploit The Masses

But the peasants become dupes of every political scalawag who wants to make capital of their discontent. My friends who know the Sakdal story say that their leader, Benigno Ramos, raised $35,000 from his impoverished peasant followers to finance his trip to the United States. He told them that he would take the matter of immediate independence to the supreme court and that it would cost a lot of money. He promised a revolution unless complete independence was granted by the end of 1935. But the revolution was a mere flash in the pan. Ramos was safe in Japan when his lieutenants tried to seize municipal and provincial government headquarters and even threatened to march on Manila early in May. Many who were wounded in the fighting and relatives of several who were killed said that these unfortunates did not know what it was all about. A gang came along, threatened to club or knife them if they did not join, and they went—to their death.

A few leaders realize the gravity of the

situation and want to do something constructive for the farmers. But others either through ignorance or cunning tell the people that the only way to escape taxation is to overthrow the government. No anti-American feeling prompted the May outbursts. The attacks were directed against Filipinos—wealthy landowners, usurers and the political powers that be.

* * *

Landlord-Tenant Problem Breeds Revolution

The landlord-tenant relationship breeds revolution. A farmer buys seed-rice at planting time, when prices are high, and pays his landlord in kind at harvest time when prices are low. He purchases his simple agricultural tools and his water-buffalo from the land owner or with money borrowed from him. The ignorant tenant may or may not be able to figure interest but even when he knows that he has repaid four or five or twenty times the amount received, he can do little or nothing about it. All he has is mortgaged. He sinks deeper and deeper into debt year after year. Practically all he raises goes to the rich man, and in some cases his daughters, taken into the cacique's home to work out the debt, are forced to become his queridas (concubines). The simple-hearted, God-loving tao will not endure this forever.

E. K. HIGDON.

Celebrate 400 Years of Printed English Bible

The National Commemoration committee of "Four Hundred Years of the Printed English Bible," which is planning for this notable celebration this year, reports wide interest on the part of pastors and other leaders. Questionnaires have been sent to 100,000 ministers, and many have responded. It is urged that those who have not sent in this questionnaire do so promptly, addressing the National Commemoration committee, Box 36, Station D, New York. On the committee are such leaders as James R. Angell, John H. Finley, Robert A. Millikan, John R. Mott, William Lyon Phelps, William Allen White and Robert E. Speer. Regional committees are being organized in eleven districts covering the United States.

Sees Youth as Hope for Peaceful World

Miss Vera Brittain, English peace advocate and author of "The Testament of Youth," writes that English peace workers and speakers report a dramatic contrast between middle-aged and elderly audiences and those drawn from schools, colleges and youth groups. The old still believe that war is an inherent part of human nature; youth is willing to experiment, to abandon the cautions and defenses of the past. "With modern youth today lies the choice between death and life. The older generation is already passing; the war generation, shattered and bankrupt, recklessly poured away its sweet wine of youth and talent and has now only a few outstanding personalities to set their spirit against that spirit of defeatism, never permitted in war, which lies like a blight upon the work for reconstruction. American youth and English youth could consummate, if they wished, that friendship between the two great English-speaking peoples which would preserve the world forever from large-scale conflict."

Scotch Churches Face Low Income

Pacifism Divides the Church—Presbyterians Oppose Priestcraft—Church Union to "Wait and See"

(Correspondence from Scotland)

WHITLEY BAY, July 6.—Problems of finance have unfortunately had to loom large in the annual deliberations of most of our smaller church bodies. The Scottish Episcopalians, who in the postwar years up to 1931 had built up their minimum stipend from £250 to £279, found that last year's giving would justify a figure of only £265. They nevertheless authorized £270 by drawing on a reserve fund which is now nearly exhausted. The Free Church of Scotland ("Wee Frees") had two motions before it: The one, to reduce their minimum stipend to £225, which is all that their funds and the giving of their members now justify; the other, to remain at £245, last year's figure, which was already a reduction of £5 from the normal. The second motion won in spite of the treasurer's prediction that there would have to be a serious slump in the stipend next year. A special committee is inquiring into the cost of administrating the sustentation fund in the hope of saving money at the denominational headquarters. The worries of the Congregationalists are over their church extension fund which was so enthusiastically launched a year ago. The aim was to raise £25,000, but the amount contributed in the first year was only £1,155.

* * *

Attitude Toward War Divides the Church

The church's attitude to war was debated in two of the annual meetings. The United free church approved a declaration to the effect that the members of the assembly renounce all war, and "call on their faithful people to support them in this stand." The United original secession synod defeated a similar pacifist resolution by a large majority on the ground that it was not eager for peace at any price. But the synod agreed to cooperate with other churches in any joint consultation or action in the event of any threatened outbreak of war.

* * *

Church Union Must "Wait and See"

Further church union has been a dormant issue in Scotland since the free church's project struck the rocks two years ago; but interesting negotiations have been carried on across the Irish channel between the Church of Ireland (Episcopalian) and the Irish Presbyterians. Since the negotiations were initiated by the Episcopalians, and since the Church of Ireland is probably the "lowest," ecclesiastically, of all the communions in fellowship with Lambeth, a good deal was expected of these conversations. But a small minority of the members of the Episcopal committee declined to recommend to their church a declaration of the validity of Presbyterian orders and sacraments, and when the synod voted, it adopted these views of the minority of

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its committee. Thus once again, and in a new place, the high church party has succeeded in erecting an impassable barrier between Episcopalians and their Protestant brethren. Both churches have, accordingly, voted to discharge their negotiating committees. Dr. Marshall Lang, moderator of the Church of Scotland, in addressing the Belfast assembly, commented on their mutual desire for closer affinity with their Episcopalian friends. "I know it is to be the earnest desire of an intimate friend of my own, in a position similar to that which I hold," he said, referring to his own brother, "that much closer affinity should be realized, but neither here nor in our own country does the time seem to be quite ripe for advance in that direction. What Archbishop Temple called 'a defective constitution' stands in the way. Of that defect neither you nor we are aware. Where ignorance is bliss, 'tis folly to be wise. With growing wisdom we trust that opinions such as those of Bishop Lightfoot and Dr. Headlam may percolate into the minds of our Episcoplian friends. Meanwhile we must just wait and see."

* * *

Presbyterians to Observe Tercentenary in 1938

The most distinctive action taken by the Reformed Presbyterian church at its synod meeting was to initiate a scheme for commemorating the tercentenary of the signing of the national covenant in 1638. It is proposed to invite the Irish and the American branches of the Reformed Presbyterian church, as jointly with themselves the true heirs of the early covenanters, to share in the commemorative services.

* * *

Priestcraft Opposed by United Free Church

The United free church, through the report of its committee on Christian citizenship, went out of its way to criticize the Church of Scotland, a sister Presbyterian communion, for celebrating "Holy Week" and having what are called "Lenten sermons." "It seems desirable," the report stated, "to utter a word of caution to our people as to the danger of sacramentarianism and priestcraft by any departure from the simplicity and naturalness and real spirituality of New Testament religion." This was not allowed to pass on the floor of the assembly by that stalwart preacher who is beloved far beyond his own denomination, Charles Robson of Alloa. Although he was opposing a popular point of view of his own church, he dared to state that he thought the time had come when the U. F. assembly should leave the Church of Scotland to attend to its own domestic concerns and that it was not their place to hint any suspicions regarding a sister church. He boldly moved an addendum that the assembly commend ministers and sessions to hold religious services especially during the week preceding Easter, so that the spiritual life of the people might be deepened! He pointed out that many were complaining that the church was not giving the great facts of the Christian faith from its pulpits. Why, therefore, close any channel through which might come to the people the emphasis on the supernatural power that was at their disposal? After several speakers had inveighed against ceremonial externalism, the assembly defeated Mr. Robson's addendum by 42 votes to 21.

MARCUS A. SPENCER.

Church Studies Social Issues

Ohio Congregation Surveys Social and Economic Problems—Indicts War and Capitalism

(Special Correspondence)

A seven years' task, by a minister and his local congregation, involving a thoroughgoing study of, and a drastic commitment to, a wide range of social, racial and economic problems, has just been completed by Charles F. MacLennon and his members of the First Presbyterian church of Willoughby, Ohio.

Six committees, charged with the responsibility of investigating various fields of human relations, and suggesting a definite form of personal and congregational commitment, finally turned in their reports under the general topic, "What would it mean for the church to become Christian in fact?" These reports were read and discussed at two regularly called meetings of the congregation, and the following resolutions, among many others, were unanimously adopted:

* * *

Social Ownership Is Advocated

"We believe that some form of social ownership of the basic sources of our economic wealth and of the means of its distribution for the purpose of supplying human need contains more possibilities than any other type of economic system of which we can at present conceive, both as an economic groundwork for the truly abundant life, and as a means for creating an environment much more favorable to the development of Christian personality. Moreover we believe that under such a cooperative commonwealth incentives would be abundantly and adequately present which would not only lead men willingly and freely to participate in the duties and responsibilities of such a commonwealth, but would call forth the more creative, unifying and brotherhood-making attitudes. Some of these incentives are those which derive from an assurance of economic security, of social recognition, appreciation and satisfaction, of joy in creative activity and expression.

* * *

Security and Peace By Pacific Means

"Convinced as we are that war is unchristian, futile and suicidal, we would renounce the whole war system. We believe that the real Christian position can never sanction participation in *any* war—racial war, international war, civil war or class war. Nor can such a position sanction the giving of moral or financial support to any war. We must oppose the use of Christian pulpits or classrooms as recruiting stations. We must set ourselves to educate and lead youth in the principles and practice of good will, justice, understanding, brotherhood and peace. We will seek security and justice by pacific means only.

* * *

Racial Discrimination Renounced

"While our Christian position rests securely upon the spirit and teaching of Jesus and is, therefore, independent of and above purely scientific investigation into racial origins, racial psychology, and racial cultures, we would not overlook the fact that in such fields of scientific research as those of anthropology, biology, psychology and genetics, investigation brings to light data that are not without relevance to our Christian viewpoint. We sight by way of example the following quotations from Professor Thomas Garth in his book, 'Race Psychology': 'Races are mutable and not permanent. . . . Races are in a state of flux. Some rise, some fall. They are not static. No race is destined to be lord or servant of another. . . . Race prejudice is certainly not a safe basis of classification for purposes of evaluation. Furthermore, from the standard of lineal descent there is practically only one race, the human race.'

"We condemn the economic discrimination against and exploitation of the Negro in the United States, and the social humiliation and injustice to which he is subjected. We repudiate all discrimination and will do all we can to abolish exploitation against individuals because of racial differences. We welcome into the fellowship of this church all peoples, without regard to race, on the basis of the foregoing statement of conviction and commitment.

* * *

Repudiate Competition Among Churches

"We completely repudiate all competitive aspects of interchurch relationships, refusing ever to be a party, individually as members of this congregation, or collectively as a matter of congregational practice and policy, to say or do anything that is of the nature of competitive dealing with the other churches of this town and community, avoiding all approaches to members or adherents of other congregations and repudiating all other activity that would tend to alter or weaken their connection with any other religious group.

* * *

Issues of Church and State Are Clarified

"We repudiate as ethically indefensible and altogether unchristian the current economic dogma that the flag must follow the dollar; and for like reason, we condemn all forms of economic imperialism, and of domination or exploitation of one group of nationals by another. We affirm the obligation of the Christian church and of all individual Christians to strive unceasingly to bring about a government which will be Christian in its domestic and foreign policies, in its laws, and in its social responsibilities; for only then may we be Christians and at the same time obey our government. We must be loyal Christians first, and loyal citizens only secondarily, if we would exercise the highest patriotism."

* * *

Committee Reports Create Tensions

These resolutions suggest the nature of the report and the extent to which the congregation has officially committed itself. Says the minister: "This action was arrived at only through tears and high emotional tensions, but all in the finest Christian spirit of give and take. For seven years I had been working quite anxiously toward something of this sort, and with more success than I had dared hope or anticipate."

E. M. O.

Mary Alice Ewers, Wife of Pittsburgh Minister, Dies

Mrs. Mary Alice Ewers, wife of Dr. John Ray Ewers, minister of East End Christian church, Pittsburgh, and Christian Century staff correspondent, died Sunday morning, July 21, in the Homeopathic hospital where she had been an invalid for about a month. Mrs. Ewers was born in Cleveland. She attended Hiram college and the University of Chicago where she met her husband. She went with him to pastorates in Buffalo, N. Y., Bowling Green, O., Chicago and Youngstown before Dr. Ewers was called to his present pastorate 26 years ago. She leaves, in addition to her husband, two sons, Dr. Edwin P. Ewers, an interne at the Pittsburgh medical center, and John Canfield Ewers of the National museum, Washington, D. C.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Awakening of Jim Burke

(Jack Holt) (Colum) Another big bluster role for Holt as tough engineering boss who glories in his cruelty and would have his boy grow like him. His treatment of fine, sensitive son merely painful, until his final and none too convincing "awakening."

For A: Crude. For Y: Crude. For C: No.

Border Brigands

(Buck Jones) (Univ) Thrilling "western" laid in Canada, with Canadian "Mountie" as ponderously heroic hero chasing heavy villain across border for vengeance. Wholesale killings, impossible feats, usual hokum.

For A: Hardly. For Y: Fair. For C: Doubtful.

Brewster's Millions

(Jack Buchanan, Lili Damita) (UA) British version of American stage antique, of man who must spend money fast to get more, made into second-rate musical comedy, with too much mass dancing, spectacle, etc. Partly redeemed by deft comedy.

For A: Perhaps. For Y: Good. For C: Little interest.

Broken Melody

(Merle Oberon, John Garrick) (Olympic) Rather dull musical picture about composer-singer who marries unfaithful wife, kills her, goes to Devil's Island, escapes, and finds final happiness with his first sweetheart and child of his unfortunate marriage. Hero's voice good.

For A: Hardly. For Y: No. For C: No.

Flame Within

(Ann Harding, Herbert Marshall) (MGM) Strong, clinical romance of woman psychiatrist who cures and saves another woman's lover, but gets so seriously involved with patient as to threaten her own fine romance. Not wholly convincing but tense and splendidly acted.

For A: Very good of kind. For Y: Mature. For C: No interest.

Life of St. Anthony of Padua

(Italian production) Elaborate portrayal of history and legend in St. Anthony's life, against careful twelfth century backgrounds, sincerely done. Distinctly illuminating on life of period. Bilingual titles, the Italian much better than the English.

For A: Interesting. For Y: Good of kind. For C: Hardly.

My Heart is Calling

(Jan Kiepura, Marta Eggert) (British-Gaumont) Lively, engaging musical, laid on shipboard and in Monte Carlo. Stranded opera troup wins over many obstacles by tenor's fine voice. Comedy sometimes labored, but charming romance, lovely music and settings compensate.

For A: Enjoyable. For Y: Excellent. For C: Good.

Old Man Rhythm

(Buddy Rogers and a lot more) (RKO) Senseless hodge-podge of endless jazz, cheap romance, dizzy dancing and silly absurdities, laid in the craziest "college" yet screened. It will be funny, stupid, or idiotic according to intelligence and taste of the spectator.

For A: Absurd. For Y: No value. For C: No.

Best Recent Films for Family:

Dinky	Keeper of the Bees
Doubting Thomas	Love Me Forever
Laddie	Mary Jane's Pa

Films of Special Interest for Adults:

The Scoundrel	Les Miserables
Richelieu	Little Friend
Black Fury	Becky Sharp

BOOKS RECEIVED

A Time of Preservation, by Frances Parsons. Stratford, $2.00.

The Great Sermon, by John R. Browne. Stratford, $1.50.

An Outline of Modern Occultism, by Cyril Scott. Dutton, $2.50.

Democratic Governments in Europe, by Eugene P. Chase, Robert Valeur and Raymond Leslie Buell. Nelson, $2.50.

The Jews in American Life, edited by Rachel De Bois and Emma Schweppe. Nelson, $1.00.

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